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# The American Friend

Old Series  
Vol. XXXVII. No. 37

SEPTEMBER 11, 1930

New Series  
Vol. XVIII. No. 37

## What Will a Man Exchange for His Life

RUFUS M. JONES

## A Progressive Step

WILLIAM CULLEN DENNIS

## Creative Christian Education

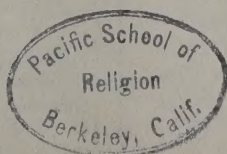
WALTER J. HOMAN

## Friends at Georgian Bay

HAROLD E. B. SPEIGHT

## Western Yearly Meeting

MURRAY S. KENWORTHY





## ON THE HORIZON OF THE CHRISTIAN CHURCH

### DR. MCCONNELL AT PASTORS' CONFERENCE

The thirteenth Annual Pastors' Conference for clergymen of all denominations in the Connecticut valley, including Western Massachusetts, will be held under the auspices of the Pastoral Union of Connecticut and the Hartford Seminary Foundation on Tuesday and Wednesday, September 16 and 17, in Hartranft Hall of the Hartford Theological Seminary, at 55 Elizabeth Street, Hartford, easily reached from either Farmington or Asylum Avenues. The leader will be Francis John McConnell Ph.D., D.D., LL.D., Resident Bishop of the Methodist Episcopal Church, New York City. His general theme will be "Present-Day Expressions of Age-Old Religious Tendencies." Three sessions will be held on Tuesday, the first beginning at 11 o'clock, Daylight Time, and two sessions will be held on Wednesday. Lodging without charge will be provided up to the dormitory capacity for those who apply in advance. Past conferences have been largely attended, and the leader's contribution as well as the discussion periods have been interesting and challenging as a preliminary to the fall work of the ministry.

### RELIGIOUS PEACE WORK IN GERMANY

During the Winter of 1929-30, as a result of the principal religious denominations uniting in an association for peace, the young people of the different denominations decided to form a denominational association of youth for peace, under the name of Working Circle of Religious Youth for Peace. As in the adult group, so in this Protestant, Catholic and Jewish organizations are represented. They expect to go beyond this, and take in other groups who are working for peace on a religious basis. Some points on their program are a peace camp for religious youth near Berlin, where they may be together for a few days in camp, and the setting up of a permanent center for peace work, with office rooms, reading rooms, library, information, etc. They hope to publish bulletins called

"Peace Correspondence," to extend their field to all Germany and are trying to start a summer school for peace as a permanent institution. That religious groups are ready to work for peace, instead of leaving it to the Socialists is in itself a great step forward. But that the three religious groups of the country should unite for the work makes it of far greater importance, for internal harmony, as well as for world peace.

### MAJORITY AMERICAN DAILY NEWSPAPERS DRY

The Board of Temperance, Prohibition and Public Morals has compiled information regarding the editorial and general policy of daily newspapers in regard to prohibition. Reports were had as to 1,438 of 2,213 newspapers which are published daily and listed in the American Newspaper Directory. Reports were prepared and forwarded by local observers. Contrary to the general opinion, the majority of the daily newspapers of the United States are dry in editorial policy and in their news treatment of the prohibition issue. Of the 1,438 papers studied, 56 per cent favor prohibition editorially, while 36 per cent are wet, with the remainder neutral or with editorials. Sixty-five per cent of the daily newspapers reported as giving prohibition an "even break" while 35 per cent are not so graded. The percentage handling news without bias is slightly higher, amounting to 65 per cent. Twelve per cent of the papers studied publish wet cartoons, the remainder either refusing to give them space or publishing cartoons. In general, the policy of the daily newspapers in regard to prohibition follows local sentiment, but this statement must be qualified, as there is considerable wet support in communities where the public sentiment is undoubtedly in favor of the Eighteenth Amendment. While the great daily newspapers of the Northeastern States are usually wet, a large number of dailies which serve smaller communities in that section gives a 50 per cent break to the dries. In the Southern States the dry percentage is 62, in the Middle West 56, and in the Far West 56, the grade being on editorial policy. A disturbing feature of the situation is the frequency with which great daily newspapers in some of our cities are reported as making subtle, but perfectly obvious, appeals to religious prejudice in their warfare against the prohibition law.

## Eighteen Friends

Received on September 1, checks ranging in amount from \$3.00 to \$300.00. These sums are the interest for six months on American Friends Board of Missions Annuity Bonds which they have purchased.

These Friends have seen an opportunity to make a two-fold investment—first, for themselves while they live, and, second, for the advancement of the cause of Christ after they are through with the Bonds which they now hold.

Annuity Bonds may be purchased at any time and for amounts of \$100 or any number of hundreds or thousands of dollars.

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Richmond, Indiana

### WHITE HOUSE CONFERENCE ON CHILD HEALTH

A little more than a year ago, President Hoover called the first meeting of the White House Conference on Child Health and Protection. Now, the reports of the four sections of the Conference and their various committees and sub-committees are being gathered into a vast compendium of information to be presented to the Conference, as findings, when it convenes in Washington on November 19. The work, as originally planned, has been carried on by four sections which have studied Medical Service and its relation to children; Public Health Service and Administration; Education and Training of the Handicapped Child. But as the work has logically drawn the investigators into new and unexpected fields the original group of seven hundred experts has grown to eleven hundred trained workers whose enthusiasm and devotion have been a real source of inspiration to their leaders. In carrying out the original purpose of the Conference, "to make a survey of children, to study the forces influencing them, and to try to chart out the wisest courses possible in our future management of youths," the Conference has not confined itself entirely to the integration of existing information, but is carrying through the agency of various committees several interesting pieces of original investigation.



# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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## “What Will a Man Exchange for His Life”

MANY a man has given his physical life in exchange for something which seemed to him more precious than that life. The story of the race is full of such exchanges. It is one of the noblest themes in poetry. Every nation has its statues built to the memory of its heroes who made this exchange. The mass of Thermopylae bears an immortal inscription which conveys the message of Leonidas and his men: “Tell Sparta you saw us lying here,” not because they died death, but because they knew that there was something better than the life of the body for which they were ready to exchange it.

There are few more ringing words than those of the three Hebrews in the Book of Daniel who, in a momentous crisis of faith, looked death straight in the face and told the King of Babylon to do his worst with his fiery furnace: “Our God will preserve us, but whether He does or not, be it known unto thee, O King Nebuchadnezzar, we shall not bow down to any image!” That has all the marks of grandeur. It strikes a note which is very familiar in the history of religious faith.

Every generation of Christianity has had its beards of martyrs. “Be strong, Master Ridley, and play the man, for today we will light such a candle in England as by the grace of God shall never go out.” These brave words of Hugh Latimer are characteristic martyr words. They announce in no uncertain accents the fact that when the challenge meets a real man in any age and in any land, he will gladly make the exchange of his physical life for something that is deemed much preferable to it.

This makes it quite clear that Christ, in the words noted above, is talking about something different. It would indeed be odd for him of all persons to express surprise that one should exchange his physical life for anything whatever. The cross sweeps that interpretation off the field. He is the pioneer of those who have not “counted their lives dear unto themselves.”

“Life” in the Gospels is a two-level word. Only the context can determine whether it is used in the high-level sense or the low-level sense. In the low-level sense it means bodily existence—the maintenance of biological functions. In this sense it is thought of as something that is very brief and uncertain. It is “like the grass of the fields that today and tomorrow is cast into the oven.” The literature on which Christ fed his mind was full of figures to characterize the fleeting nature of this earthly

life. It is like a vapor or a cloud; it is like a flower that withers; like the grass that grows up in the morning and is cut down in the evening; it is like the flying shuttle of the weaver; it is as swift as the post coming across the land with tidings, or like a rapid runner who hastes to his goal. No one who had this settled view of fleetingness and uncertainty of continuance would long hesitate to exchange his “life” for something that far outweighed it in value.

But the moment we change gear and pass over to the high-level meaning of life we go from the brief and relative aspect of it to the eternal and absolute. There are no exchanges now to be considered. There are no values to be set over against life-values. We have left all relative scales behind on the lower-level. We can think of nothing which belongs in the same order. We have travelled out of sight of marks of equality and rates of exchange. We are not talking now about *continuance*, we are talking about *significance*. We have dropped terms of quantity and in their place we are using terms of quality. The old figures of swiftness and brevity have no meaning. The one dimension of length, as though life were a thread of number seventy cotton wound rapidly on a reel, does not apply here. Instead of running to length, it opens out inwardly into new dimensions and acquires an absolute worth. We can “live” by eating and drinking, by breathing and heart-beating, that is to say, by corresponding with an environment which supplies the physical necessities—a bread-fruit tree will do it—until some one vital organ wears out and breaks down. Then the terminus is reached as it was for the famous “one hoss shay.”

It is only in the writings of St. John that the phrase “eternal life” is used. But everywhere in the recorded sayings of Jesus, he pours an absolute significance into his high-level use of the word *life*. It is life in the eternal sense of St. John’s phrase. It must be noted, however, as I have said, that it is quality and not quantity that is meant. We misread it when we translate it over into endlessness and think of it in the one-dimensional aspect of going-on, with no terminal. It becomes, instead, an intrinsic thing. It takes on inherent worth. It is a kind of good that knows no equation of exchange. To surrender this priceless jewel for something else is an inconceivable idea.

But the absolute worth comes wholly from within. It is due to an inner estimate of life’s meaning and significance and that comes from the conception of



the goal and purpose of it. It is essentially a question of idea. The moment one passes over from the aim of continuing biological functions to a way of life that centres on *realizing what eternally ought to be in this universe*, regardless of cost or consequences, he passes over the greatest divide there is. That appears to be what Christ has in mind when he talks of the life that knows of no exchange. One is ready to lop off his right arm if that hinders this central arm, or to dig out his eye if that diverts him to some lower line of life. Nothing else counts in comparison. Other things are relative; this is absolute. Other aims terminate; this has no finality. The most serious business on earth is this discovery of the absolute significance of life.

We see every day the woeful demonstration of the loss of this significance. There is a sad refrain which explains much of the daily tragedy: "We don't know where we're going, but we're on our way"—"we know nothing about direction but just look at our speed." As soon as there comes a happening that seems momentarily intolerable, the bewildered person reaches for a revolver and ends the drama. That kind of living is largely reduced to a thing of biological functions, and one feels justified in ending it when it no longer has the feel of worth to it.

A recent writer has given this vivid diagnosis of the trouble: "The present depression of humanity has its origin, I believe, solely in man's degraded sense of his origin. The human race feels itself like

a rat in a trap. We began in mud and we shall end in mud. Life is reaching the end of its tether. Humanity rots for a new definition of life."

I question whether the seat of the trouble is to be found in our low sense of origin, if one means by that the theory that we have come up from lower and less significant forms of life. The real question is not origin, but *destiny*—not where we came from but what are our inherent capacities now that we are here and what can we make this life of ours *mean*. Jesus shared with his contemporaries and with his Hebrew ancestors the view that life on earth is short, swift and easily snuffed out like a candle. Its origin, the Great Book said, was "dust," which is not very different from "mud." But with this lowly view of origin was joined an exalted estimate of destiny. There is something in man that makes him a potential child of God. He can partake of the eternal and the absolute. He can defy time and live as though it were not. He can occupy space and eat food like any other animal but he can do what no mere animal can do, he can help create what ought to be. It is just that capacity which brings man over into the realm of the Kingdom of God. To do that is to join with God in the work of creation. It raises life from the low-level of biology to the high-level of absolute worth and eternal significance. And anyone who "enters into life" of this order knows at once that there is no exchange of value for it—that it is in itself a highest good.

RUFUS M. JONES.

# Creative Christian Education

## An Address Given at California Yearly Meeting

By WALTER J. HOMAN

IN THE beginning God created." And from the very beginning even to the present hour, creation has been a continuous process. In the development process, man was created "in the image of God" and "man became a living soul." As a part of the Divine, man has been given the privilege and the power of creation. Thus man has become a co-worker with God. One time a man went into a florist shop. He saw a beautiful pink wild rose. He picked it up and said: "God made this." The girl in charge of the store went to a case, selected a large red American beauty rose and said: "God and man made this."

Christian education is a creative process. God and man are creating Christian education. As we trace the roots of creative Christian education we find: Abraham, who was a man of faith and action; Moses, one who was willing to forsake military position and courtly honor in order that he might help God create a new nation; Isaiah, who turned from putting trust in horses and men to a dynamic faith in God; Amos, who dared to oppose the popular ideas and plead for justice and righteousness; Hosea, who forsook the common, legal methods of his day and develop the creative principle of love. Time will not permit the stories of Luther, Wesley, Fox and thousands of other great leaders who have been creative Christian educators.

### THE CREATIVE EDUCATOR

As we study the religion of Jesus we see the supreme example of a creative Christian educator. Jesus is called teacher

more than any other name. He is rightly attributed "The Master Teacher." Jesus' religion was not an amendment to an old religion. It was a substitute—a newly created philosophy. He was saying the words of a creator when he said:

"Ye have heard it was said: Thou shalt love thy neighbor and hate thine enemy, *but I say* unto you, love your enemies and pray for them that persecute you."

Or again:

"See ye first the kingdom of God and his righteousness."

And another:

"Whatsoever ye would that men should do to you, do ye also unto them."

And his great commission:

"Go ye in all the world and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you and lo I am with you always."

Jesus' religion is an active, creative philosophy of life. Too long has the church been concerned with the mere memorization and repetition of biblical facts. Too long have we been absorbed in the dry mechanics of organization. Too long have we been dealing in platitudes and creeds. It is time to create life according to the ideals of Jesus Christ.

The aim in religion has had altogether too much interest in the gaining of knowledge. We have taught John and Mary to "repeat" the Ten Commandments, the beatitudes or the Lord's prayer. And too often John and Mary are not able to apply those high and valuable principles in life. Our pupils



may be able to say: "Thou shalt not steal" and go right out and stop by the road and take oranges. They may be able to recite, glibly, "Blessed are the peace-makers," and then fire guns which kill their fellowmen. It reminds one of the teacher of swimming who gave a remarkable course in that art. His class sat by the riverside and learned from books and lectures all about swimming. Examination day came and the entire class passed the test of 100 per cent perfect. The next day they entered a swimming contest and all were drowned.

It is high time that we Christian educators take the wonderful heritage of the past, biblical and other religious knowledge, and help boys and girls, men and women apply these standards to the problems of life. We need to take Jesus and his teachings seriously.

If we would read the literature of the day we would see great challenges. E. Stanley Jones, in his remarkable book, *Christ of the Indian Road*, quotes Ghandi as saying: "I would suggest that you Christians center your attention upon love, for love is the center and soul of Christianity." We may read Bruce Curry's plea on "The Rediscovery of Jesus;" or that tremendous criticism of Kirby Page, "Jesus or Christianity." These recent writings appeal for a Christian church that is Christian. They seek to establish a church composed of men and women and boys and girls who are truly Christ-like. The church today needs a spiritual baptism in the power of Jesus Christ. We need to practice his ideals of love and service. We need to live as though we believed that he is the Way, the Truth and the Life.

#### THE EDUCATOR'S ONE TASK

The task of Christian Education is well stated in the words of Dr. Walter S. Athearn when he says: "And the Christian educator has but one task, and that is to so present Jesus Christ to the rising generation that every act of every day of every person will be performed in harmony with his holy will."

In order that we may get a clear picture of the situation, we need to go into the history of religious education in America. Our pilgrim fathers came to America for the purpose of worshipping God according to the dictates of conscience. As they came they brought with them three worthy institutions, namely, the home, the church and the school. "Beside the church they build a school."

The education of Colonial days was church centered. The ministers were usually the teachers and the textbook was the Bible. The first book to be printed in America was the Bay Psalm Book. As our nation developed two great principles also grew. These were: Religious freedom and public education. The slogan of the hour became: "A Free Church within a Free State. Alongside of this motto there also came the statement: "the separation of church and state."

The results of these principles have been two-fold: First, we have obtained absolute freedom in religion. There is no state church. There are no taxes for religion; in fact, church property used for church purposes, is free from taxation. One is absolutely free to go to church or not to go to church. Secondly, there has been tremendous growth in public education. The American state has produced an educational system, second to none. It extends from kindergarten through the university. Every conceivable subject under the sun finds its place in the curriculum. Everything—except religion. Because of narrow sectarianism within the church itself, the formal instruction in religion has been prohibited. This does not imply that the public schools are godless nor immoral, for anyone acquainted with the situation knows better. It does mean, in no uncertain terms, that the teaching of religion is the responsibility of the church and the home. Religion has become a matter for the individual and groups of like-minded individuals.

We, then, as representative individuals interested in Christian education face the problem of leading humanity to the

way, the truth and the life of Christ. It is a problem of personality and organization.

First of all, creative Christian education is a matter of personality. It begins with the individual. It has its start with you and me. If I am to be a creative Christian educator I must accept Christ as Savior and Guide. I must so live that all acts—business, social, political, moral and religious; for all the days of the year are performed according to his will. I must seek first his righteousness. I must not be content to repeat his words as I might repeat the multiplication table. I must not say "love your neighbor," and then fail to speak to the person who lives next to me, nor hate the Mexican who lives in my community. I must actually love as Jesus loved. I must live as he lived. Then, and only then, can I hope to be a creative Christian educator. Is not this the process through which all of us must go if we are to meet the challenge of Christian education? It must begin with each one as an individual and then spread throughout society.

In the second place, if we are to bring about a Christian social order and become creative Christian educators, we need to have some organization. I shall mention but three of these institutions, namely, the home, the church and the community. In his splendid book, *The Training of Children in the Christian Family*, Dr. L. A. Weigle says that the "functions of the family are biological, educational, moral, social and religious." The family not only creates the child physically and mentally, but it is responsible for his foundations in moral, social relations and religion. Modern psychologists are telling us that the first three years of a child's life are the most important. Under ordinary circumstances the family has almost complete charge of the child for this period. Is not this a great test for parents and educators. Someone has ably said: "What goes into the mind of a child, comes out in the actions of an adult." May the physical, mental, moral, social and religious instruction in the home follow creative Christian education.

Secondly, the church. Creative Christian education within the church cannot be turned over, alone, to a Committee on Religious Education. Every phase of the church work, every organization, every committee should work upon an educational basis. Dr. George A. Coe, in his book, "What Is Christian Education" (page 229), says: "The Department of Education will disappear, because all the departments will have education as their central, not incidental, function."

Too long have we thought of religious education as separate committees or organizations. Too long have some felt that religious education was in opposition to evangelism. Evangelism is the good news of Jesus Christ, and religious education is a method of teaching that great philosophy. Even today some seem to think that the only educational agency of the church is the Sunday school. It should be an educational institution, but the Sunday school with the Christian Endeavor, missionary society, choir, sermon, prayer meeting and even the social activities are parts of the educational outlook and program.

All phases of the educational program should be correlated into a unified whole. Every local church needs to know its aim—its goal. It should take an inventory of the failures and success. Every committee should plan its work in keeping with the general objectives of the educational program. The missionary, music, finance and every other committee should think in terms of a creative Christian education. All should work together for the common good.

But what do we mean by educational? Dr. John Dewey has defined education "as a continual reconstruction of experience." Then, religious education is a continuous reconstruction of religious experience. Every experience which leads one to a deeper, fuller religious conviction or expression is religious education.

#### THE PUPIL IN THE CENTER

Modern religious education is pupil centered. Its aims are to develop Christian personality. While the Bible is the core



of the curricula, it is not an end in itself. It is a means to an end. It shows the way to the truly Christian life. Memorize biblical passages? Yes—and many of them. But print them so indelibly upon the mind of the learner that they will direct his thought and action.

"Thy word is a lamp unto my feet,  
And a light unto my path."

The curricula of religious education emphasizes life rather than material. It is concerned with life in all of its relations. We no longer think of the curricula as the quarterly or lesson course, but rather it includes the course of study, the worship, the service activities and the recreational programs. All are centered in the life situations in which the pupils are found. The object is not the knowledge of material, but the aim is to meet the problems which the pupils are facing. All teaching should be pupil centered. The growth of the pupil's Christian personality is the great objective.

More than ever before is it necessary that the teacher of religion be trained and continue to study. The teacher must feel that religion is a growing experience. He must truly "hunger and thirst after righteousness," and "study to show himself approved unto God." He must so live that he is an example to his pupils. In a program of creative Christian education the teacher must know his pupils. He must know them physically, mentally, morally, socially and religiously. He must become acquainted with their problems, capacities and abilities. He should strive to help the pupils achieve Christian personality.

The pupil-teacher relation is of supreme importance in creative Christian education. Alexander said of his great teacher: "Aristotle taught me how to live." It is said of Jesus, "He taught as one having authority." Jesus was willing to say of himself: "See the things I do." Are we as teachers, today, teaching our pupils how to live? Do we teach out of a rich and growing experience? Are we willing to have our pupils know the things we do? The old story that Mark Hopkins on one end of a log and James Garfield on the other make a university, carries much truth, but creative Christian education is best achieved with proper buildings and equipment. The public school has set a worthy example in this direction. We need not only to sing, but actually to act on the thought, "Give of your best to the Master."

No longer can we say, "Yes, the hymn books are worn out. We'll give them to the Junior Department, or to a mission church." The Juniors need a song book filled with great, powerful songs dealing with heroism, courage, love, service and other Christian virtues. The best is none too good for the program of creative Christian education. If religious education in the local church is to be creative, it must function in the life of the church members. It must develop standards of conduct. This is creative Christian education in the church.

#### THE LARGER COOPERATIVE EFFORT

And the third great organized agency is the community. If we are to be truly creative, we cannot live unto ourselves alone. We must cooperate with the other churches of our individual communities. Our program should include leadership training schools, week day schools of religion, and daily vacation Bible schools. We should work together on moral and social problems of the community. Together, we should create a Christian social order.

And we need a higher type of cooperation within our own denomination. "We would love each other better, if we only understood." Let us go forth in the search of understanding, in the spirit of Jesus our leader. Friendly visitations and exchange of leadership would help us to be creative Christian educators. We cannot stop with our own denomination. We must cooperate with the church at large. We must have that broadened vision which presents the whole world as a field for creative Christian education.

And this is the task before us. May we accept the challenge to be: *Creative*—those who develop new and practical way of applying the Christ ideal and developing Christian personality; *Christian*—those who accept and follow the way of Christ; *Educators*—those who help the individual to reconstruct his experience according to the ideals of Jesus.

Thus may we become Creative Christian Educators.  
Whittier, California.

## Whom God Hath Joined

An old couple sat in the firelight glow  
Dozing and dreaming of long ago  
When she was a sweetheart and he was a beau,  
And they were not old;  
His specs and his paper he laid aside—  
The years slipped away like an ebbing tide;  
She seemed once again just a happy bride,  
While a story he told.

Do you remember, good wife of mine,  
That far off day in the May sunshine  
When we went riding in our rig so fine,  
Just you and I?  
How the buggy wheels hummed in the scented breeze,  
How the robins were nesting in the apple trees  
And the blossoms were ripe for the honey bees,  
As we passed by.

You were dressed in white and I in black,  
And it seemed each mortal we met looked back,  
For the little black's heels beat a swift click-clack,  
As we sped on;  
But if we went fast, or if we went slow,  
The farmhouse windows had eyes, we know,  
And one stuck his head round the corner, so,  
On the school house lawn.

Ah! that country road was a royal way,  
And the preacher's home was the goal that day,  
And you were a queen to be crowned for aye  
In home and in heart;  
Soon the little black stopped at a lowly door  
Where many a couple had gone before,  
And a grayhaired man read the service o'er,  
"Till death doth part."

And don't you remember the serenade,  
How the young folks sang and the noise they made  
With the old cowbells and the horns that brayed  
In discordant key?  
Till side by side in the farmhouse door  
We passed the treat to the ones before,  
And they wished much happiness, wealth in store  
For you and me.

How our youth slipped by with its skies more fair,  
And the swift years gave us our burden of care,  
Glad labors of love and joys to share,  
And hearts to praise;  
And now in life's twilight we backward scan  
And know we are part of an infinite plan  
That sweeps on beyond the mere mortal of man  
Into God's eternal ways.

C. E. THOMPSON.

Westboro, Ohio.



# Where Big Ben Ticks the Hours

At Close Range with Those in High Places

SHORTLY after arriving in London, two of us were strolling along the Thames bankment toward the Parliament buildings, whose mammoth clock, Big Ben, beckoned from the distance. We had taken a long walk and by the time we reached Westminster Bridge our legs were growling. Looking down from the bridge upon an inviting looking terrace, bordering Parliament and overlooking the river, our companion, the sociologist, suggested that we might seek to rest our weary feet. We were guilelessly witless of the fact that we were landly presuming upon easy access to the exclusive precincts of the Parliament members terrace. Needless to say we had to look further for foot ease.

## TEA ON PARLIAMENT TERRACE

One afternoon a few days later, however, we did have the privilege of the terrace, along with other members of our Party. We had been invited to take tea there as the guests of David Henderson, Secretary for Foreign Affairs, corresponding to our Secretary of State. Punctuality at official appointments is desirable, to say the least, so we were all admonished to be at the entrance marked by the statue of Richard the Lion-hearted ten minutes before the hour. Inasmuch as he who might arrive after the door was closed would be everlastingly too late for that tea on the Terrace, we were promptly present in full force. As our party was large, to Arnold Johnson, Sherwood Eddy's assistant, was assigned the responsibility of telling off our members and seeing that no interlopers slipped in. Arnold did his job faithfully—so faithfully that he tried to bar the entrance of Lord somebody or other who insisted on entering his own precincts without showing Arnold his card! As we indicated in our last story, lords are not always easily distinguishable.

The marble terrace on the Thames Embankment is perhaps three hundred feet long and twenty-five or thirty wide, offering for members of Parliament and their guests an admirable place for afternoon tea and the enjoyment of a social hour. As we were sitting at the tea tables, Lady Astor entered to greet us and fairly breezed along the Terrace, stopping here and there to banter with her American friends in her characteristic fashion. "Well, goodbye, you miserable Yankees," she said on leaving, "I'll see you all Thursday evening." More of which later.

## MEETING THE FOREIGN SECRETARY

Following tea, we were shown into one of the large committee rooms of Parlia-

ment, where Secretary Henderson addressed us. The man and his rise to power are most interesting. As a young man he was a moulder and is therefore not a mere intellectual or white collar Laborite. He well represents the religious and social fervor that has played so large a part in the Labor movement in England. He is an ardent Wesleyan, with a long record as a Bible School teacher and preacher. For twenty-seven years he has been a member of Parliament and so far as we can judge his high position in the government and the conspicuous success which has marked his administration of Foreign Affairs, have not spoiled him. He impresses one as being a capable, dependable man of good, sound judgment, in whom confidence may be safely reposed.

Very modestly the Foreign Secretary, his wife and two unmarried sons live in simple apartments of the type which an average, middle class family might be expected to occupy. Both Henderson boys are in Parliament. In this connection, a personal incident is well worth the telling. For a brief period Mr. Henderson lost his seat in the House. On regaining it, he had, as a matter of course, to be presented to the Commons as a newly elected member. At the suggestion of friends, he was formally presented to the body by one of his own sons.

## STEPS TAKEN TOWARD PEACE

Secretary Henderson reviewed for us comprehensively the achievements toward world peace which the year's developments have added. He dealt first with the London Conference which he held to have ended the competitive race in armaments. Not all that was hoped for was achieved, but he looked forward to further accomplishment by later, similar conferences, to be held periodically. He declared war to be the "most ferocious and futile of all human follies." Mr. Henderson, it will be recalled, was one of those representing Great Britain at the Conference. "Whatever our failings in other directions," he said, "we are going all the way toward peace."

As other steps toward peace in which Great Britain is cooperating, Mr. Henderson mentioned the final and complete evacuation of the Rhineland. He himself was head of the Commission arranging the evacuation. Another step was the signing by Great Britain of the "optional clause" providing for the arbitration of all international disputes without reservation. With other governments, England is now seeking to embody the principle of the Kellogg Pact

in the Covenant of the League of Nations, thus closing the last gap against legalized war.

The foreign Secretary made a very good impression upon our group, appealing to us as being "one of the folks." It is quite generally conceded that he has surpassed expectations in handling the Foreign Office and that his administration is the notable achievement of the Labor government thus far.

## "ST. MAGGIE" SPEAKS TO US

Next morning we went to the Ministry of Labor where we had audience with the Rt. Honorable Margaret Bondfield, another member of the Cabinet. "Saint Maggie," she is lovingly called and we do not wonder. As she entered the room she appealed to us as a plump, comfortable and comfort-providing body who would be perfectly at home in the kitchen. We could easily envisage her in a commodious apron, her cheeks flushed with the baking, a few tendrils of hair out of place from her exertions, and perhaps a little flour on her nose. She would be just the kind of person a hungry boy would turn to for access to a well filled jar of cookies.

But here she was, as head of the Labor Ministry of the Labor Government of Great Britain. She did us the honor of reading an address on unemployment problems and England's system of unemployment insurance, an address especially prepared for our information and consideration. As she dealt capably and clearly with the modern recognized economic and social disease of unemployment our picture of Maggie in the kitchen tended to fade as the Rt. Hon. Margaret Bondfield, M. P., the administrator, stood and spoke before us. Just the same, we still feel that she would be a generous custodian of the cookie jar.

## IN THE AIR WITH LORD THOMSON

One afternoon we had tea at the Air Ministry with Lord Thomson, another member of the Cabinet. It must be kept in mind that the Labor, Socialist Party is composed, not only of laboring and trades union people, of intellectuals and "pink" philosophers, and of social and economic reformers in general, but also of lords and soldiers, to both of which latter categories Lord Thomson belongs. And he looks the part—both parts. He has a strong face, is handsome and conscious of the fact, is tall and of artistic build and is straight as an arrow.

After the tea party, "Jimmy" Mallon made one of his happy introductions presenting Lord Thomson as "an old friend who has not forgotten us in his 'dizzy elevation!'" (as head of the Air Ministry). The Minister talked to us very frankly and realistically of modern airplane development in relation to preparedness for war. Suffice it to say that



after he had concluded the "next war" didn't look any more attractive to us than when he began.

An "audience" to which we all had looked forward eagerly was that with Lloyd George. To be sure he is not a member of the government now, but since it is by virtue of the cooperation given by him and other Liberal leaders in Parliament, that the Labor Government is enabled to carry on, it will not be out of place to speak of our visit to him in this connection. It was another case in which Mahomet went to the Mountain. We made our way to Lloyd George's office in old Queen Street, near Westminster and the Parliament buildings where we were cordially received.

#### LLOYD GEORGE AT HIS BEST

We found the Welsh statesman in good humor and in fine fettle. He seemed to be in the pink of physical condition and vigorous in body as in mind. As he stood before us, how could there help passing in review in our minds the truly remarkable career of this dynamic, volatile personality who, has played so large a part in the affairs of Great Britain during the past quarter of a century? For exactly forty years he has been a member of Parliament, representing the district of Carnarvon in Wales. From 1905 to 1922 he served in the Cabinet continuously in one capacity and another. As Chancellor of the Exchequer, during the six or eight years preceding the war, he inaugurated and put through a series of social and land reform laws so radical at the time as to make the present Labor and Socialist Party government appear to have turned Conservative. He became at once what he has perhaps remained, the most hated and most admired man in public life. During the war it was this fiery Welshman whose belligerent forefathers were conquered by the English, who piloted England through the titanic struggle and who guided her destinies at the Peace table. It was this same little giant of heroic proportions in power and statecraft who descended to the plane of the politician and demagogue, appealing to the country with the slogan, "We'll hang the Kaiser." Astute, eloquent, persuasive, resourceful and changeable as a chameleon, still greatly admired, still cordially hated, by many not trusted but duly taken into account by all, David Lloyd George is still "playing with all his extraordinary skill upon the parliamentary instrument."

He was not due to make us a formal address. What was better, he agreed to speak to such questions as we cared to raise. Three general topics were proposed: Lord Beaverbrook's scheme of Imperial tariff preference and the British reaction to the new U. S. tariff legislation; why his government recognized Russia; the unemployment situation. On

all these questions Lloyd George spoke with the complete frankness requested of him and spoke as convincingly as fluently. Sitting directly in front of him were six United States Senators and it was a satisfaction to the rest of us to see them for once where they had to listen and let someone else do the talking. Our satisfaction would have been materially increased had the Senators present been more largely of the Republican persuasion. On second thought, persuasion is hardly the right word. Who ever heard of a Senator being subject to persuasion—of argument and reason!

#### A DRAMATIC INCIDENT

Naturally, most of us felt that our observations and experiences in governmental circles would be incomplete without seeing Parliament in action. Observation seats for visitors are greatly limited and are at a premium when exciting sessions are anticipated. One unusually exciting session occurred while our group was in London, but as it was entirely unanticipated, none of us witnessed a dramatic incident which threw a monkey wrench into the Parliamentary machinery and stopped the wheels of legislation momentarily. At least two or three of our party were in the House of Commons an hour previous and had they remained a little longer could easily have had a story to tell very much worth the telling. A large number of us were in the Parliament building at the time, having an interview with George Lansbury, M. P., a member of the Cabinet as Minister of Public Works. During the interview a messenger hurried in to call him into the House and he excused himself, promising to return soon. Had our group known what was up they would perhaps have rushed after him and "crashed the doors" for entrance in American style.

Since the "incident" which occurred had been unknown in Parliamentary annals since the days of Oliver Cromwell, it is perhaps entitled to a little space here. Fenner Brockway, a radical Labor member who is well known in our country as well as in England, had pressed Premier MacDonald with certain questions regarding the situation in India. Feeling that the Prime Minister was evading the issue in declining to answer him, Mr. Brockway appealed to the Speaker of the House to know whether there were not some way in which back-

bench members could get satisfaction or a question on which they felt very deeply. The Speaker replied that he could not change the ordinary methods of procedure, whereupon Mr. Brockway persisted in pressing his question, refusing to be silenced by the Speaker's insistent call for order. The Speaker thereupon named him for contempt and Premier MacDonald moved that Brockway (a member of his own Party) be suspended from the House.

A division followed (the Parliamentary method of taking a vote) after which the four tellers marched in to announce the result. When tellers report on divisions they stand facing the Speaker before the table bearing the golden Mace, which has come down through the centuries as the token and symbol of Parliamentary authority. Each day, as the House meets for business, the Sergeant-at-Arms very solemnly marches in with the Mace and places it on the table between the Government seats and those of the Opposition, and as solemnly carries it away at the close of the session. Without the presence of the Mace, Parliament is not legally in session.

#### RUNNING AWAY WITH THE MACE

When the tellers, two for the motion and two against as usual, came in, it was evident from the position in which they stood that the motion for suspension of Mr. Brockway had won. Before the figures could be announced, however, one of the opposition tellers, Mr. Beckett, a radical Laborite, seized the Mace resting on the table in front of him. "I do not know what you think about it, Mr. Speaker," he called out, "but it is a d—d disgrace," and before the House realized what was up, he made for the door with his precious emblem of authority. The House was at once in an uproar. Members jumped from their seats as if to stop him, but he had almost reached the exit before he was stopped by the Sergeant-at-Arms, who took the Mace away from the rash Mr. Beckett and replaced it on its table amid much confusion. As soon as sufficient order could be restored, Premier MacDonald moved Mr. Beckett's suspension, the motion carrying practically unanimously.

While in a way the incident may appear rather trivial, it was not so considered, either by the House of Commons or by the public generally of the constitutionally minded English, removing the Mace was much as if Mr. Beckett had put forth his hand to touch the sacred ark of the Covenant. Demands have been insistent that the offending Laborite be not merely suspended but permanently disqualified from sitting in the House. Meantime, we wonder what the old Mace was thinking about amidst all the uproar!

W. C. W.

#### A DESIRABLE LOCATION

Friends and others, seeking a mild, healthful climate, will do well to locate in Whittier, California. A city of Churches and Schools, a first-class College, Yearly Meeting and many other advantages. Reasonably priced modern homes. For further information write W. A. Starbuck, Office 106 No. Bright Ave.; Residence, 569 Franklin St., Whittier, Calif.



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## EDITORIAL COMMENTS

### Public Opinion and the Paris Peace Pact

FOR two years the Paris Peace Pact has been before the public as a means to better international understanding. This multilateral treaty for the renunciation of war, which embodied an American idea, enacted new law for each of the signatory powers. It cut away the right which nations had hitherto had under international law to resort to war in any cause. It changed the status of the war power in every foreign office of these signatory powers and automatically changed every textbook on international law.

At Paris, August 27, 1928, representatives of fifteen nations signed the Pact which Secretary Kellogg had drawn as a basis of agreement whereby these nations would publicly renounce war as a means of attempting to settle their controversies. As the foreign ministers present signed this Pact their words showed that they felt in this treaty something wholly new. "It is significant of a new spirit in the world," said Kellogg (Secretary of State for the United States of America). "For the first time in the face of the whole world," said M. Briand (French Foreign Minister), "war is renounced . . . Henceforth branded with illegality, it is by mutual accord, truly and regularly outlawed." "We possess in the Pact a new basis," said Stressemann (German Foreign Minister). "It gives us an opportunity for a fresh start," said Baldwin (British Prime Minister), while M. Politis of Greece described it as a "veritable revolution."

Persuaded that the time had come when a frank renunciation of war as an instrument of national policy should be made and hopeful that, encouraged by their example, all the other nations of the world would join in this humane endeavor, they subscribed to the Pact committing their several governments, subject to ratification, to the following treaty:

ARTICLE I. "The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another."

ARTICLE II. "The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

When the consensus of the authorities formerly was that "international law has consequently no alternative but to accept war, independently of the justice of its origin, as a relation which the parties to it may set up if they choose," now the authorities have to add, "but the great powers have now, in the Pact of Paris, solemnly renounced this right and covenanted to seek the solution of every controversy of whatever kind or origin only by pacific means." Ratified by the governments of the contracting parties, this Pact was proclaimed a binding

agreement at Washington, D. C., July 24, 1929. Often has the statement been made that in order to establish world peace, we must build an international mind and must teach the thoughts of peace in the school and in the church and in the home. But it should be helpful to every enterprising citizen to reflect again upon this act of our Government and endeavor to fully appreciate its import. Since wars are made by acts of governments so are treaties of peace, and when our Government is supported by loyal citizens in an endeavor to maintain right relations with other nations through expressions of goodwill, the outlook becomes increasingly encouraging. In every direction the expression of the will of the citizens radically effects our international relations. An intelligent expression requires thoughtful study of conditions and of the best means to meet possibly situations. When we reach the anniversary of notable events, it is a suitable time to pause and reflect upon the value of progressive steps made by the nation. Suitable also is it to commend those in authority and encourage them to carry out the conditions by which the Paris Peace Pact may be maintained effectively.

While this is a step in the right direction toward better relations among the nations, much still remains to be done. Florence E. Allen, Judge of the Supreme Court in the State of Ohio, pointedly indicates the way when she says:

"When the fathers and mothers of this country demand that the revenues of the country be expended upon the school children, upon the roads, upon public health, upon the disabled veterans of the World War, instead of upon floating steel citadels which are obsolete at birth, which can be paralyzed with a single bomb from a single airship, and whatever defense we make sensibly employed in the direction of air defense, then the great burden of taxpaying for these useless purposes will be lifted and the black threat of war will be dissipated like the fog before the morning sun."

### Inevitability of World Peace Being Recognized

TODAY the world is deliberating upon the next steps to be taken eventually to insure world peace. Through the instrumentality of the Christian church in obedience to Jesus Christ, the forces and powers that have brought world peace thus far on its fateful and wearisome journey will be the forces to make world peace a reality. The growing pressure from economic sources is however also vigorously making itself felt and the resistless force now in accumulating motion may attain sufficient power to compel world peace within another decade or two. Industrial nations will be required to provide for the material needs of their unemployed as machinery displaces hand labor, and those not cared for in material ways as their numbers increase become the greater menace to the stability of a nation. More and more must wasteful expenditures be eliminated to provide for the dependent through unem-



ployment. So great will the need become that no nation can possibly afford to put billions of dollars of its wealth in armies and navies. Large salaries will decrease and there will be a leveling in methods of living. The economic problem will eventually make world disarmament inevitable. All waste will be considered a crime and every honest effort will be made to remove the causes. Christian idealism is seeking a warless world before such pressure is necessary in order to save men and women from unexampled sorrow and suffering. "Gradual disarmament," writes Sir Philip Gibbs in a striking article, "will be forced upon France, Italy and other countries for reasons of economy more powerful than international suspicion. War will be avoided because no one can afford to take the risk." More evident today than ever before is the truth of the words of Henry W. Longfellow:

"Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals or forts."

In his recent radio address to America, Viscount Cecil speaking of the disarmament problems now before us said:

"To have limited the navies of the oceanic powers will not in itself conjure away the menace of war. In the last hundred years no war has begun as a naval war, nor was it the rivalry of European fleets which created the atmosphere out of which the great World War sprang. The naval treaty is a great and essential preliminary to the work of permanent peace, but it is only preliminary. The real task of exercising the war spirit is still before us. Until we have limited the land and air forces of the world we cannot hope to put an end to the recurring threat of war. To my American listeners, I say, Be not weary of well-doing. We owe you a deep debt of gratitude for your initiative and tenacity in the promotion of naval disarmament but there is still, from the peace viewpoint, everything to be done."

The most practical thing in the whole world is a great and true ideal, and to follow this is, so far as it goes, to follow Christ. At the close of the last century, Richard H. Thomas

of Baltimore in his address on "Militarism, its Causes, Dangers and Cure," pointed the way in which men and nations should go that peace and goodwill may obtain. Christ was given the place of leadership and his spirit was recognized as vital to national and international peace. He said:

"No one can truly be His follower without some frank acknowledgement of His ideal and an adoption of His methods. This is to be His disciple. Faith in Him implies unswerving devotion to His ideals, so far as we know them. This brings us into an atmosphere wholly removed from that of the world, and here we find the true and effectual protection against the contagion of the war spirit. It is by being inoculated with the divine life of Christ, and then by understanding that His teachings are to be applied in this present life under our present conditions. He is the Prince of Love, Justice and Peace, is the Great Physician who can perform this. It is His healing we need. It is His method of treatment we are to adopt in our work to influence others, that the fever of selfishness and war may cease and true, manly health take its place."

### THE DISILLUSION

The heinousness of war—when deadly hate  
Would kill the boys who champion the cause  
Of self-defense, obedient to the laws  
Their fathers make, by which to regulate  
Relationships of men within the State,  
The forces mobilize, amid applause,  
To fight and kill their fellows ere they pause,  
Reflecting on the wrong they do—is great!

This oldest and worst enemy of man  
Must be destroyed; its ruthless selfishness  
Renounced; its bitter cup removed to make  
The will to rancor yield to love and span  
The gulf that separates, until success  
Will crown a brotherhood of men awake!

J. R. W.

## THE LONDON TREATY A PROGRESSIVE STEP

BY WILLIAM CULLEN DENNIS

THE American negotiators of the Naval Treaty secured, I think, every bit of progress at the Naval Conference in London that was possible under the circumstances. Whatever their technical instructions were, the instructions from American public opinion which our delegation carried were to secure both parity and restriction, and if possible, reduction.

They secured parity and restriction. Whether they got reduction depends on one's point of view. Measured by any possible agreement that could have been had at Geneva in 1927, they got very substantial reduction. Measured by present fleets plus present programs, they got satisfactory reduction. Measured by present fleets actually in being, the reduction obtained was negligible, but they did the all important thing—they met with the other delegations, they parted with mutual good will, they obtained restriction and parity, and they made a start in the direction of reduction. It makes all the difference in the world whether a sick man gets a little better or a little worse. Nobody expects him to recover over night. The conference at Geneva in 1927

*With the ratification of the London Naval Treaty by the United States Senate, President Dennis of Earlham College, for many years an international lawyer, is hopeful that the next step taken by the United States Government will be the adoption of the protocol for the entrance of the United States into the World Court.*

accomplished nothing except, of course, the indirect benefits which came through the discussion of the problems involved, the effect upon public opinion, and so forth. This time we were able to accomplish something.

Looking back still farther, the First Hague Conference of 1899, which is the beginning of modern conferences on the limitation of armaments, although called primarily for the purpose of considering the limitation of armaments, accomplished nothing whatever in that line except the adoption of a pious wish that the nations should study the matter in the future.

Other valuable work, particularly the establishment of the Hague Court, was

accomplished by that conference, but they were unable to reach any agreement in the matter of the limitation of armaments. At the time of the calling of the Second Hague conference in 1907, it was so generally recognized that nothing could be done about the limitation of armaments that the topic was not even put on the agenda of the conference. Then came the Great War, followed by the Washington Arms Conference in 1921. Here a beginning was made in attacking the problem of naval armaments, due very largely to the splendid initiative of the United States, and an agreement was reached with Britain and Japan as respects two classes of vessels, battleships and aircraft carriers, and in spite of the fact that this agreement was not wholly satisfactory to a considerable portion of American naval opinion, I think it unquestionably greatly improved the relations of the nations of the Pacific, particularly the United States and Japan.

The great trouble with the agreements of 1921 was that they did not cover cruisers. The United States sacrificed, and



lightly sacrificed, the position of being at least in a very short time unquestionably the first naval power in the world in an effort to obtain reduction and parity, but unfortunately it did not get the parity all along the line. Then came the Geneva Conference of 1927, in which the United States, Great Britain, and Japan again attempted to make an agreement which should cover all forms of naval vessels, particularly cruisers, in which Great Britain had gone far ahead of the United States.

#### THE QUESTION OF ACTUAL PARITY

The 1927 conference failed to arrive at any agreement about cruisers largely because the United States and Great Britain could not agree upon the type of cruiser to be constructed and upon the equivalence of cruisers of one type with cruisers of another type. Moreover, I personally have always doubted whether or not the British representatives at the conference of 1927, although doing lip service to the principle of parity, had really brought themselves to a state of mind in which they were ready to concede actual parity with the United States in all types of ships. The failure of the 1927 conference, however it was brought about and however disappointing it was for the moment, served to focus the attention of the people of the United States and Great Britain upon the problem of disarmament, so that when Hoover became president of the United States and MacDonald premier of Great Britain, public opinion was ripe for another attempt to solve the problem. Mr. MacDonald's visit to the United States and his frank and unqualified adherence to the principle of parity between the United States and Great Britain opened the way for the present conference. Moreover, the adoption of the Kellogg Peace Pact by practically all the nations in the world between the time of the Geneva Conference and the London Conference put upon all the world a moral compulsion to commence to act as if the signatures to the Peace Pact meant something real instead of a mere idle gesture as the critics of the pact maintained.

So, under the joint inspiration of the Hoover-MacDonald conferences on the Rapidan and the Kellogg Peace Pact, the present conference met. Unfortunately the problem of the United States, Great Britain and Japan was only one of the problems to be solved. The other problem was, as Secretary Stimson pointed out in a recent statement, the relation between Great Britain, France and Italy, and it was the fact that there were two problems and the bearing of these two problems on one another which made the agreement so difficult. Great Britain feared to take upon herself obligations *vis a vis* the United States and Japan

which would embarrass her in her relations with France and Italy, and therefore it was finally necessary to make the provision, in the pact between the United States, Great Britain and Japan, that, if any of the three powers feel themselves threatened by naval construction by an outside power, they may, after notification to the other two powers, build for protection against such a threat beyond the limitations of the treaty.

It has been said that this robs the treaty of its practical value as a limitation on armaments, but it is submitted that this is not the case. It is not believed that France and Italy really wish to commence naval competition. They are simply suffering from a psychological difficulty to admit that they do not. That is to say, France does not wish to accept anything less than parity with Great Britain unless Italy will accept something less than parity with France, and Italy under Mussolini does not wish to accept less than parity with anyone; therefore they have difficulty in coming to a formal agreement, but everybody knows that if Italy commences to build disproportionately, France will meet this building, and this will in turn compel Great Britain to act under the so-called "escalator clause" of the pact and increase her building beyond the limits of the treaty and the United States and Japan would be at liberty to follow suit. Therefore, as the *New Republic* pointed out, this would simply mean that all the nations concerned would go up in their building without altering their percentages and to no purpose whatever except that an enormous and useless expenditure would be incurred by all parties. Therefore it is believed that the pact, while nominally limiting only the United States, Great Britain, and Japan, really as a practical matter limits France and Italy also.

#### THE TREATY HAS BEEN ATTACKED

The naval treaty has been attacked in the United States from both sides, by the big navy people and by the absolute pacifists. This is a common phenomenon. Practically everything worth while is opposed by those who say, "You are going too far," and by those who say, "You are not going far enough to be worth anything." The criticisms of the big navy people are, when analyzed, microscopic. They come down to the question of the type of armament of three ships, that is to say, whether three of the cruisers allowed the United States should be eight-inch or six-inch cruisers. The idea that the safety of the United States depends on the calibre of the guns of three ships is too ridiculous for serious discussion. When nations make a treaty everybody has to give up something, unless they make it after the World War.

The Treaty of Versailles is about the only treaty written in modern times that would suit people with the mental attitude of the big navy critics of this treaty, but the nations at London were not dictating peace to a beaten enemy. They were endeavoring to make a reasonable arrangement among equals. As a result, the small group of big navy people in all three countries are dissatisfied. In Japan, one misguided naval officer is said to have committed suicide because he felt so badly about the treaty. In the United States the junior Senator from Indiana has only gone so far as to vote against it. There, at any rate, is an instance of what seems to be something more than parity with Japan. I am happy to see that Indiana's senior Senator voted in favor of the treaty.

On the other hand we have the absolute pacifists, who have been attacking the treaty with faint praise as not worth having because large and immediate reduction was not obtained. The answer to this is that it was impossible to get reduction and parity. For example, Great Britain had a great many more cruisers than the United States, and there were only two ways to get parity with Great Britain. One was for Great Britain to scrap her cruisers, as we did our battleships in 1927. Great Britain, for reasons satisfactory to herself, and probably for the most part having relation to her problem *vis a vis* France and Italy and not to her problem *vis a vis* the United States and Japan, was not willing to do this. That being the case, it was necessary for the United States to build up to, or at least have the right to build up to the British level in cruisers if we are to have parity.

#### HOW THE FIGHT IS MADE

It seems to me that the fight which the small group of big navy senators have been making against the treaty as it was drafted is a sufficient indication of the successful fight which could and would have been made upon any treaty drafted so as not to obtain parity. In other words, if our delegation had agreed to a treaty which did not secure substantial parity, it might just as well have been stuck in the waste basket, with this difference, that sticking it in the waste basket would simply amount to zero, but bringing such a treaty home, having it beaten in the Senate after a debate which would have aroused a great deal of internal and external animosity, would have been worse than a zero; it would have been a very minus quantity. Our delegation got all the progress there was to be had. They called a halt on the competition in naval armament. They made a start in the right direction. And this is the first time that a general naval limitations treaty has been accomplished. Upon this beginning future



progress will be made just as fast as the situation of the world and the condition of men's minds permit. After all, armaments are a symptom, not a disease.

They are a by-product of war, just as war is a by-product of hate and fear. The ultimate way to get rid of armaments is to get rid of war, and the way to get rid of war is to substitute judicial methods for the settlement of international disputes. In other words, the adoption of the protocol for the entrance of the United States into the World Court logically precedes the adoption of the London Naval Pact, although for strategical and psychological reasons the

administration has first submitted the London Naval Pact. Logically, if we are not ready to agree to the World Court, there would seem to be serious question whether or not we are ready for the London Naval Pact. I am happy to believe, however, that we are ready for both of them and that it makes no difference as to the order in which they are ratified. The next great step in the direction of peace through justice, which in my humble judgment is the only way peace can come, is the entrance of the United States into the World Court. This, in turn, will be only one step in the long slow process of the abolition of war

through the substitution of judicial means, but it is the next step. It will give us a better international court than we have ever known before, not a perfect one. To quote.

"From the lower to the higher next Not to the top, is Nature's text."

If we continue to tread along the path which we have walked for the last 100 years since the Jay Treaty of 1794, we will eventually, I firmly believe, arrive at the time when the nations will "turn their swords into plough-shares and learn war no more."

Earlham College,  
Richmond, Indiana.

## GENERAL PACT FOR THE RENUNCIATION OF WAR

BY FREDERICK J. LIBBY

THE picture which the Paris Peace Pact brings to mind is that of the nations of the world making a sharp right-about-face—or, perhaps better, reaching the summit of a high hill and looking beyond toward a new region.

The Pact is a definite recognition of the fact that times have changed. Quick travel and communication have created a new age. Today war anywhere means disaster everywhere. More than this, an interdependent world must be managed as a whole and this requires the constant cooperation of all nations. Devising ways and means to keep the peace must become the "chief enterprise" of our time if we are to live successfully in this modern world.

Fortunately we do not have to begin at the beginning. For centuries, while philosophers and religious leaders have preached peace as a moral duty, enlightened statesmen have sought the abolition of war in the interests of this peoples. Governments already have at hand various procedures and institutions for the peaceful settlement of a wide range of disputes. The present problem is to adapt and extend these to cover all disputes whatsoever and to build up a public opinion which will require that they be utilized.

### TOWARD A PEACEFUL WORLD ORDER

The World Court is open to all nations for the settlement of any dispute submitted to it. Twenty-nine nations, a few with conditions, have agreed to submit all disputes of a legal nature to the Court. The countries belonging to the League of Nations have constantly available the means of conference, of bringing questions in dispute before world public opinion and for the submission of disputes to the Council for investigation or mediation. Any nation desiring to submit a dispute to arbitration may bring it before The Hague Tribunal which con-

sists of a panel of jurists from which arbitrators are chosen for special cases. "All-in" arbitration treaties, by which nations agree to submit any and all disputes to arbitration, have been signed by many nations. Others, not willing to go so far as this, have entered into conciliation treaties by which they agree to submit all disputes to conciliation boards, the difference being that while arbitrators hand down a decision which the nations previously agree to abide by, boards of conciliation merely attempt to bring about a satisfactory adjustment.

The Paris Peace Pact sets up no machinery for peaceful settlement or for co-operation among governments, but for the first time it definitely eliminates war from the international picture and so clears the field and releases the energies of governments for the development of a new world order.

It is true that in signing the Kellogg Pact several governments made reservations declaring that the treaty did not cover wars of self-defence, which were said to include wars for the protection from interference by other powers of regions of the world of "special and vital interest" to the nation in question. These reservations, however, are not a part of the treaty and may be modified or dropped at any time.

Already the signing of the Pact has made it possible to approach the question of reduction of armaments from a new point of view. Following the World War, Germany was disarmed according to a statement in the Treaty of Versailles "in order to render possible the initiation of a general limitation of armaments of all nations." The Covenant of the League of Nations recognizes that "the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations," and calls upon

the Council of the League to formulate plans for such reduction. Committees of the League are at work on this problem. By calling the Conference for the Limitation of Armaments in 1921, the United States inaugurated a policy of naval limitation, which resulted at the London Conference in 1930 in a treaty signed by England, United States and Japan, limiting all classes of naval vessels and declaring a holiday in battleships which it is anticipated will result in the final abolition of the battleship.

For this country the steps in building a peaceful world order to which the Paris Pact pledges the nations are these:

- Adherence to the World Court;
- Promotion of armament reduction by international agreement;
- Ratification of the General Treaty of Inter-American Arbitration; and
- Negotiation of a treaty of Consultation as a supplement to the Pact.

The place of the Paris Peace Pact in the general effort of the world to do away with war can best be understood if it is seen in connection with the earlier developments in this movement. It does not mark a conclusion; it offers a fresh start toward the final victory of peace over war which history shows to be inevitable.

### GAINS THROUGH THE CENTURIES

The spread of law and order from the small unit to the large can be traced from the early days of the clan and tribe to the attempt by Rome to establish the "Pax Romana" throughout a world empire. With the rise of individual states and the settlement of distant lands, the ideal of a world empire had to be abandoned, and those who sought to make law and order prevail throughout the world began to look toward some sort of an international federation. Greece had made an early experiment in federated government and sought to preserve peace



among the member states and settle disputes by arbitration. The Greek leader, Thucydides, declared it "wicked to proceed against him as a wrongdoer who is ready to offer the question to arbitrators." But the first plan for international organization was outlined in 1306 by Pierre Dubois, a Frenchman. This plan included a council of nations and an arbitration tribunal for Europe so that by maintaining peace among themselves they might conquer Turkey.

During the sixteenth century, as trade developed between different parts of the world, the idea of the interdependence of men arose. Expilly, (1561-1636), the French jurist, wrote: "Nature has so distributed her gifts that all the regions of the earth have need of one another, in this way making a perpetual friendship among them necessary and, through their mutual contributions and their communications with each other, bringing it about that they succor each other in their necessities."

Emeric Cruce, another Frenchman, was the first to outline a plan of organization for the whole world with the aim of establishing international peace. His plan called for a conference of all nations which was to form a permanent court of ambassadors, "guardians and hostages of peace," whose decisions would "need no armies to support them but would by their authority compel obedience." Closely following Cruce's plan, which was published in 1623, Hugo Grotius made the first attempt in his book, "The Rights of War and of Peace," to lay down the principles of international law. This work by Grotius had great influence in strengthening the idea of a world order.

The misery caused by the Thirty Years' War led to new plans for the maintenance of peace. In 1712 Saint-Pierre published his "Project for Perpetual Peace" which included a European union and compulsory arbitration, which he believed would be followed after a time by disarmament. He was persecuted for his work for peace, expelled from the French Academy, and narrowly escaped imprisonment in the Bastille. Of his peace project, he said himself, "It is true that this is a proposal of which perhaps neither you nor I will ever see any fruit but in recognition of the good which we have received from our ancestors, ought we not to attempt to hand on even more to our descendants?"

#### THE EXPERIMENT OF WILLIAM PENN

Meanwhile in America, William Penn was carrying out his "Holy Experiment," by which he proved that even among savages a government based on justice and good-will could be carried on without arms. The early leaders of this country worked definitely to establish peace and

hoped that the federated government they had set up here, with its Supreme Court to settle all disputes, would serve as an example to the world. Franklin constantly urged peace. He declared "all wars follies, very expensive and very mischievous ones." He constantly sought treaties with other nations which would promote international understanding and friendship and he sent a copy of the Constitution of the United States to friends in Europe saying, "I do not see why you might not in Europe, form a Federal Union and One Grand Republic of all its different States and Kingdoms by means of a like Convention, for we had many interests to reconcile." Washington wrote to the secretary of the first United States commission sent abroad to negotiate treaties of commerce, "My first wish is to see this plague to mankind (war) banished from the earth," and by sending his Chief Justice, John Jay, to England to adjust certain conflicts with that country, he was responsible for the negotiation of the first arbitration treaty in modern history. The legislative body of Massachusetts sent a letter written by Samuel Adams to the Massachusetts delegates in the first Congress, instructing them to do everything in their power to have Congress give "deep and serious consideration" as to "how international differences might be settled without the necessity of war."

It was in the very early days (1817) of this country that one of the most notable experiments in history, the disarmament of the long boundary between the United States and Canada, was undertaken. The proposals for this plan which has proved so successful were initiated by the United States and carried through with the assistance of the British ambassador in the face of skepticism and opposition.

Conferences with Latin America countries were begun as early as 1824 and U. S. delegates were instructed to develop a plan for arbitration of international disputes. In 1881, the Secretary of State of the United States, resumed these early conferences "for the purpose of preventing war between the nations of America" and so led to the formation of the Pan American Union, which is responsible for the conciliation treaties by which we have recently agreed to submit all disputes to friendly inquiry, and for the general arbitration treaties soon to come up for ratification which will admit to settlement by arbitration a much wider range of disputes than ever heretofore agreed upon.

The United States and the republics of Latin America have persistently advocated the substitution of arbitration for war. They have never, however, agreed that any and all disputes could be settled by this means. Heretofore treaties have excepted questions involving "vital in-

terests" and "national honor." Present treaties except only "domestic questions not controlled by international law and questions affecting states not parties to the treaty." It was the settlement by England and the United States of the Alabama Claims case, after the Civil War, by arbitration which first led to the extensive adoption of arbitration in Europe.

#### TOWARD A WORLD ORGANIZATION

At The Hague Conference in 1899 and 1907, the United States urged the establishment of a world court along lines which had been suggested as early as 1837 by William Ladd, founder of the first national peace society in the world. The chief obstacle to the adoption of this plan at the Second Hague Conference was the difficulty of deciding upon how judges could be elected with fairness to both the large and the small nations, a difficulty which was finally overcome by the proposal of the American member of the commission which, after the organization of the League of Nations, established the World Court along the lines long urged by the United States.

The setting up of the League of Nations and of the World Court marked the actual realization of these many efforts and plans toward world organization. The nations of the world established the League "in order to promote international cooperation and to achieve international peace and security: by the acceptance of obligations not to resort to war; by the prescription of open, just and honorable relations between nations; by the firm establishment of the understandings of international law as the actual rule of conduct among Governments; and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another." It is interesting to compare this statement in the Covenant of the League of Nations with Articles I and II of the General Pact for the Renunciation of War. Both seek peace. The tremendous value of the League has been in setting up the machinery by means of which nations may cooperate in the administration of international affairs, constantly confer openly and with full publicity in regard to their common problems, adjust matters of difference before they become serious and readily submit disputes that have not been adjusted to peaceful settlement. The League, through its committees, and the World Court by decisions are furthering the development, and codification of international law.

The Paris Peace Pact is the logical result of this long effort to free the world from the burden and disaster of war. The nations have signed it because they realize that today there can be neither progress nor prosperity without peace.

Washington, D. C.



## OPTIONAL LAND-GRANT COLLEGES

BY TUCKER P. SMITH

THE recent opinion rendered Secretary Wilbur of the Department of the Interior by Attorney-General Mitchell that military tactics "is an optional and not a prescribed course in land-grant colleges" should settle a controversy now fifty-eight years old.

The Morrill Act of 1859 was passed by Congress to grant aid to the states in establishing colleges "where the leading object shall be, without excluding other scientific or classical studies, to teach such branches of learning as are related to agriculture and to the mechanic arts, in such manner as the legislatures of the States may respectively prescribe. . . ."

Such provision for scientific training in agriculture was obviously very timely and essential to our agricultural growth—our subsequent industrial expansion has given more point to the provision for mechanic arts, now called engineering, than even these far-sighted lawmakers could have foreseen. But President Buchanan vetoed the measure because of his objections to giving public lands to the states and to allowing the federal government to enter the field of education, rigidly reserved to the states under our traditions, even to this extent.

Congress again sent the measure to President Lincoln in 1862, during the Civil War, with the wording altered as follows, "where the leading object shall be (without excluding other scientific and classical studies, and including military tactics) to teach. . . . etc."

The clause provided for military training, has been a bone of contention ever since. Do the colleges meet their obligations under the Act by merely offering military courses, or must they compel all students to take these courses? The prevailing practice swung to the latter course—for various reasons of educational theory, administrative convenience, patriotism, etc. The great State Universities which grew up under the system have placed this requirement upon hundreds of thousands of young men. The introduction of the Reserve Officers' Training Corps under our National Defense Act of 1920 meant, in practice, that these young men were compelled to take courses prepared by the War Department and taught by its representatives—were simply drafted into military life and discipline for a certain number of hours each week. Previous to this act the work had been under the local authorities.

But such peace-time conscription has met with increasing objections, before and since the R. O. T. C.

1. It was obviously unfair to place such a burden upon poor boys who de-

pended upon the State universities for their education.

2. Students of agriculture had no choice between institutions with or without military work—all agricultural colleges required it.

3. More recently there have been growing numbers of students who conscientiously object to being forced to work under military instructors, with their blatant philosophy of violence and their fatalistic attitude toward war, and to studying the technical skills of war. Most of our leading religious denominations have gone on record against such military compulsion, as have many labor, farm, and other civic organizations. The Pact of Paris renouncing war has intensified this moral revolt and placed the colleges in a more anomalous position than ever. Each year since the World War has seen students rebelling individually and in groups. Some administrations have been lenient with such objectors, others have felt constrained to expel some of their most sincere students.

4. Some of our wisest military men interested in securing well-trained reserve officers from the colleges have begun to realize the educational and military folly of trying to make enthusiastic officers out of these "kicking" students. A study of the statistics of enrollment in the basic course for underclassmen in the colleges and of enrollment in the advanced course, which is elective everywhere, shows that twice as high a percentage of the basic students go on with the work for four years in colleges where the first two years are elective.

In 1923 the Legislature of the State of Wisconsin placed the training at the State University on an optional basis. The Department of the Interior, which administers the land-grant funds, ruled that the university had this right and would lose no federal support, thereby. Subsequent heads of the Department of Interior have maintained this position.

The Attorney-General in his ruling for the Department of the Interior concludes, "I am of the opinion that construction of the statute adopted by your Department is a reasonable one, and that it was in effect approved by Congress by the reenactment of the language in question after the adoption and publication of this construction by your Department. Added force is given to the reenactment of that language by the fact that it occurred after the legislation in Wisconsin referred to above."

This interpretation of the law should relieve the honest doubts held by many college presidents as to whether they are free to plan their own instruction. Now

they can modernize their curricula by introducing up-to-date courses in physical education, courses in the problems of modern citizenship, courses in the causes of war and modern methods of preventing the same, etc., as alternatives to the antiquated pedagogy of drill. Particularly in the full programs of these technical schools is there need for time for these general courses fitting one for modern citizenship and life in general. So long as all students were compelled to waste time on unwanted military courses, such modernization has been impossible. This ruling of the Attorney-General will be a godsend to many progressive college presidents. It will also make it possible for them to relieve us of the sorry spectacle of public, educational institutions refusing degrees to honor students, in peace time, just because those students have followed the lead of some fifty-eight nations in Renouncing War and the war system in favor of pacific means for handling disputes. Having agreed to settle all controversies by pacific means, it would seem far more appropriate to enroll our college men in courses dealing with such methods—they should at least be given such an alternative to compulsory military courses. —TUCKER P. SMITH, *Executive Secretary of Committee on Militarism in Education*. New York, N. Y.

## NOT MORALLY INDIFFERENT

BY BISHOP FRANCIS J. MCCONNELL

OF RECENT years we have heard much about war as a mere instrument of national policy. War, we have been told, is in itself morally indifferent. All depends on the use made of it. The same remark is made about war as about wealth,—wealth in itself being morally indifferent and depending on the use to which it is put. There can hardly be any worse confusion, just from the intellectual point of view, than such an interpretation of war. Wealth in the last analysis is material goods—consumptive goods or productive goods—all in one form or another, instruments or tools. Of course, everything of ethical or spiritual significance depends on the use we make of such tools. The material tools of war, it may be conceded, are themselves morally indifferent. Even the deadliest explosive might be used to blast out a tunnel or to dig a Panama Canal. From this angle a good word might be said for poison gas, if its killing powers might be turned toward noxious insects.

The tools of war, however, are not impersonal but personal. The predictions that the advance of science would make war an expert service between highly



trained specialists have not been fulfilled and will not be fulfilled. The more scientific war has become the more soldiers it has demanded, until it has reduced men to the millions to the degradation of being mere tools instead of in any degree ends-in-themselves. Whole populations must be warred against—adults killed as far as possible, babies starved, the surviving adolescent generation sent out upon the world without adequate training and with poisoned minds.

Physical consequences of war are not the worst. False ways of thinking induced by propaganda—responsiveness to lies, and expertness in lying, inability to see things as they are—these are not incidents but essentials in modern warfare. The sword is in itself merely an instrument, we are told. The use of the figure of speech—calling war a sword—makes possible our befooling ourselves into conceiving of war as an instrument. The

instruments of war are men, women, and children. It is against war as thus violating human values that Hebrew prophecy blazes forth. The terrific indictment of the nations in the opening sentences of the Book of Amos has to do with the sheer barbarities of war policies—policies which at the time may have been regarded justifiable as causing terror to enemies.

Once more, we now and again hear war justified on the ground that we are dealing with foes who have become so hardened by rage as to be in themselves amenable only to physical approach. The humanity has been hardened out of them. They must be regarded just as physical obstacles. This might do for our conception of strong-minded and stony-hearted criminals. We do maintain police forces to deal with just such anti-social, "case-hardened" offenders, but the distance between such elements—few in any

community in comparison with its total population—and whole nations, does away with all relevance and pertinence in the argument. Whole nations cannot be regarded thus as predominantly physical obstacles. It is a condemnation of war that it can ever bring nations to look upon one another as anything else than groups of human beings—men, women, and children. The highest peak of Old Testament prophecy as to this question is the Book of Jonah. If there ever has been a nation that could be looked upon as predominantly physical in its heartlessness toward its enemies, that nation was Assyria—especially from the point of view of Israel. Jonah aimed to teach that the nation which was the cruellest foe of Israel was not composed of heartless monsters, or of tiger-like beasts, but of people who could repent of evil, of children innocent of wrong-doing, all with a claim upon the goodness of God.

## ABRAHAM LINCOLN ON NATIONAL DEFENSE

BY JOHN WRIGHT BUCKHAM

IN CONTRAST with the emphatic and evidently sincere statement of Mr. Hoover in his speech of acceptance concerning national defense, it is worth while to recall the words of Abraham Lincoln in an address at Springfield, Illinois, in the course of which he spoke as follows: "At what point then is the approach of danger to be expected? *If it ever reach us it must spring up amongst us; it cannot come from abroad.* If destruction be our lot we must ourselves be its author and finisher. As a nation of freemen we must live through all time or die by suicide." (Carl Sandburg: "Abraham Lincoln, the Prairie Years," p. 212. *Italics mine.*)

Does this mean that Lincoln was a pacifist? Yes, in the same sense that Jesus was a pacifist. If ever an ignominious world falsified a thing of noble character, it is the word *pacifism*. This word has been used to cast contumely on the most courageous act of man from the beginning of human life to the present day—the act of self-control, of overcoming resentment in the face of injury and insult. This is the act which Jesus commended in his words regarding what has been falsely termed non-resistance. It is anything but non-resistance that Jesus taught. He taught the supreme courage of self-control in the face of sudden injury. Instead of non-resistance he taught the cool courage of self-control manifested in the refusal to strike back when one is struck. No greater courage than this is possible to an individual or to a nation. It was this that Abraham Lin-

coln recognized, lived and advocated. He was true to it in every new emergency that arose. With especial force he grasped and applied it in that greatest hour and greatest speech of his life at the convention in Major's Hall which organized the Republican Party in Bloomington, Ill., in May, 1856—in which Herndon declared he was "baptized"—the speech that ultimately put him in the White House.

In the course of this truly inspired address, in which he swung the convention completely to his side, he declared: "Do not mistake that the ballot is stronger than the bullet. . . . We will say to the Southern disunionists, we won't go out of the Union and you shan't. . . . There is both a power and a magic in public opinion. To that let us now appeal; and while, in all probability, no resort to force will be needed, our moderation and forbearance will stand us in good stead when, if ever, we must appeal to battle and to the God of Hosts."

The Gettysburg address, great as it is, does not reveal the mind of Lincoln as does this, in which the impassioned prophet spoke as the Spirit gave him utterance. In these words *there is a complete repudiation of anything like preparedness for self-defense.* If battle becomes necessary it must be with the means at hand after both cheeks have been offered to the enemy.

Lincoln had the insight and wisdom to apply this principle of determined goodwill to both national and international relations. We have lost the very idea

of it (or rather we never had it, outside of a few individuals like William Penn and Woolman and Whittier and Lincoln\*), as has every other Christian nation on earth, and until it is regained there can be no true international peace. "But," some one will say, "did not Lincoln resort to arms in the great struggle between North and South? Was he not commander-in-chief of the armies of the United States?" Yes, but that was in application of his principle that the battle must be waged *within the soul of the man himself or of the nation itself.* The great struggle of the Civil War was not in self-defense but for self-healing, and the final victory was like that of a man who after a great inner struggle gains the victory over himself.

"But what then," some one asks, "would you have us do in the present situation?" I would have our Government openly announce: "We do not believe in the principle of self-defense. It has been the mother of wars and standing armies from the beginning of civilization to the present day. *There can be no lasting peace on the earth until the fear of aggression is entirely abandoned.*" Our nation is in a position such as no other nation occupies to adopt the principle of disarmament and to lead in carrying it out. If we did so others would follow. After proclaiming this stand, requiring a courage and a faith in God and man which never yet has been manifested by any nation, I would then have Congress pass a measure gradually and systematically reducing



our national army and navy for a period of years until it would become of sufficient size only for use in possible emergencies within our own national boundaries. This would show that the Paris Pact, of which America is author and sponsor, is no empty gesture, but that we meant to endorse it by taking the steps necessary to make it a reality.

In the *Christian Leader*.

\*This does not mean that Lincoln's views coincided fully with those of the men mentioned.

## Our Peace Forum

Letters of Comment and Discussion from Our Readers. Brief and Constructive Contributions Invited.

### OF CONCERN TO PEACE WORKERS

Editor, MESSENGER OF PEACE:

Lest we be unprepared for the developments this winter we should look ahead. The London Naval Treaty has been ratified. Already pressure to compel this country to build up to the limits permitted by the Treaty has begun. Here will be joined a fundamental clash of philosophy between those who feel that our international relations must rest on force—war, or threats of war—and those who insist that it must rest on something else.

The militarists (those who rely on force of arms) naturally want all the potential war power they can get. (I would too if I accepted their hypothesis). They will argue that because the Treaty does not prohibit certain naval building we must build to the limit.

In the first place this Treaty is not an agreement to build certain ships, but an agreement *not* to build certain ships. In the next place this Treaty according to statement made by President Hoover at the time he signed it will make further reductions possible and definitely looks forward to another conference 1936. Why build ships to scrap? It is poor business. Then, too, "experts" in the navy itself disagree on the type of ships that is best suited to our needs. Furthermore, is it not poor tactics even from the militarist's point of view to build ships which inventions and new methods may make obsolete before they are completed and thus "freeze" our allotment, i. e. be unable to build in view of subsequent changes. Also from the point of view of bargaining some feel that unbuilt ships are better to bargain with than completed ones. For example, ships that are obsolescent are of known worth to opposing admirals, but if when the conference opens we are in a position to build, taking advantage of the very latest developments, we are in a stronger

bargaining position. Consequently we must oppose further building. This position is dictated by our pacifist philosophy and made imperative by common sense.

You may be asked if the Peace forces are never satisfied. Quite frankly—no; not so long as armaments exist and international disputes are settled by wars and threats of wars. We frankly want this country to turn its back on such an archaic, futile and unchristian method and lift our international relations out of the class of pugilism into the realm of decent, honest and gentlemanly procedure. We are definitely out to rid the world of armaments and war.

It is not too soon to begin thinking and talking in terms of the prevention of naval building. Great pressure will be brought to bear on Congress this winter to build more ships. How are your readers going to bring their influence to bear against this Movement? Who in their community are going to help them? What material are they going to need for ministers, teachers and other leaders? We must be prepared for peace if we want peace. Get material from the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa., and the National Council for Prevention of War, 532—17th Street, N. W., Washington, D. C.

RAY NEWTON.

Philadelphia, Pa.

### A JAPANESE PROBLEM

Editor, MESSENGER OF PEACE:

There seems to be a definite feeling that Japan is facing, or will face in the near future, an economic crisis. And nowhere is this more keenly felt than among the University students. I have heard a Tokyo Y. M. C. A. worker in the Student Department say that only forty per cent of this year's graduates from the Tokyo Imperial University will be able to find positions. This is a critical situation. Japanese students, like all young people, are idealistic. They are anxious to start out energetically in life. When faced with unemployment, they become sceptical, and wish to center the blame somewhere.

During the Russo-Japanese war, as a direct result of Russia's imperialistic and aggressive policy, Japanese nationalism was saturated with imperialism, and thus became irresistible. Since that war, however, Nationalism as a guiding moral force, has become weaker. Communism has had its share in the unrest of the Orient. Monarchies everywhere have been threatened by a new spirit of democracy and independence. Western schools of thought have swamped Japan, which has not had time to separate the wheat from the chaff.

Humanism, Libertinism, labor organizations, Marxism, Communism, and Russian Bolshevism have all swept over the land. Books on radical thought have been sold in enormous numbers. But whereas in the West, these movements did not all appear at once, and were partially tempered by Christianity, they have taken Japan by storm. Buddhism has little to say concerning social problems. Shintoism, the great state ritual and glorified patriotism, has no constructive religious program. Christianity has not yet found its solution.

Thus a student recently graduated from a University, with mind alert and body idle turns to study these new revolutionizing schools of thought. "Dangerous thought" it is called in the Japanese press. The only real force checking the spread of this "dangerous thought" is the police. Any student daring to express his views concerning radical thought is immediately hounded by the police and often imprisoned. Meetings are broken up, some for ridiculous reasons, and the Communist is forced into his own circle. Police arrests and demonstrations have only submerged this great stream. Liberal-minded students still think, but do not speak. They wish to see a solution to the present social disorder.

When the Imperial Government Universities will be bold enough to offer courses of instruction on Marxism, Socialism, and other theories, just as they teach Confucian ethics, no one can say. This is certainly the least that can be done. No one in any country today should be imprisoned for merely purchasing *Capitalistic Production*.

I have heard within the past few weeks leading foreign Christian workers in Japan say "Frankly I don't know what specific thing Christianity has to offer to an unemployed graduate student." I have also heard a professor of the Tokyo Imperial University say "We are troubled. Japanese youth have no guiding force over them." But still more apropos was his final remark, referring to students and faculty alike, when he said, "Where we are now going, we do not know."

HUGH BORTON.

Tokyo, Japan.

## The Messenger of Peace

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# Western Yearly Meeting

Many Visiting Friends were Welcomed

THE seventy-third annual Assembly of Western Yearly Meeting was held in Plainfield, Indiana from August 18 to 24 inclusive.

Representatives and Friends as they gathered found the grass and friendly trees of the spacious yard decidedly affected by the still prevailing drought. Farmer Friends from the Southern area of the Yearly Meeting reported results so serious that—as one put it, he hoped to get forty bushels of corn from his 40 acre crop. Friends from the middle and Northern areas were more expectant since good showers had come in time to be of great benefit. None of these discouraging affairs entered into or visibly affected the spirit of fellowship manifest throughout the sessions.

Many changes have taken place in the personnel and methods of the assembly in the twenty-five or more years since the writer previously sat in the sessions as a Quarterly Meeting representative. Few if any of the leaders who gave direction to affairs a quarter of a century ago were present. It was gratifying however after years of absence from membership in the Yearly Meeting, to associate with the younger workers of that other day and the new workers of more recent years. Present methods of conducting business indicate a well organized and smoothly running machine. Much work is done by heads of departments and committees whose reports and suggestions are seldom questioned and are accepted and authorized by a mere show of hands after little or no discussion.

Visiting Friends were numerous but present much as "birds of passage." They cheered us with their greetings, lingered a session or two and were gone. A few were bearers of credentials and one remained throughout the sessions. The following were those receiving public recognition: Truman C. Kenworthy, B. Willis Beede, Alta L. Jewel, George W. Bird, Austin Osborn, Arthur M. Charles, William C. Dennis, Ruby Davis, Howard W. Cope, Milton Hadley, Herman O. Miles and wife, Errol Elliott, Leslie Shafer. Merle Davis and family, L. O. Chasey, and Ola Oatley from Indiana Yearly Meeting; Frederick and Erna Nixon—by invitation—from Wilmington Yearly Meeting; Merrill Coffin and family—by invitation—from Ohio; Frank H. Clark from Kansas, Edgar P. Simms and wife from Oregon; and Robert Cope from Iowa.

A number of non-Friends were present by invitation or welcomed as guests: A. D. Beittel of Earlham College, who gave

the messages at the noon-day devotional period, Clark M. Eichelberger, executive secretary for the Western division of the League of Nations Association, who spoke for the committee on Literature, Peace and Service, Edward Haines Kistler, pastor of the Fairview Presbyterian Church, Indianapolis, who spoke for the committee on Prohibition and Public Morals. Frank J. Niles spoke briefly for the Lord's Day Alliance; Sher Quraishi, a native of India, spoke briefly for his country; G. J. Daniels and F. J. Beissel, Plainfield pastors, represented the Disciples and Methodist churches.

The recently returned missionaries were: Alice I. Kennedy from Jamaica and A. Willard Jones from Palestine. Former Missionaries present were: Emery J. Rees, Roxie Stalker, Sylvester and Mae Jones and Floy Rhode Coleman who addressed the Women's Missionary Union.

A number of our own Yearly Meeting workers were used on the programs: Ira C. Dawes gave the message for the Evangelistic, Pastoral and Church Extension Committee. David W. Day, Paul Osborne and Mildred Thomas were the speakers on the Young Friends Activities program; Chester McKeane, David Day and Henry Chace filled the pulpits of the local churches on Sunday morning, Wesley Huddleson going to the Boys' School. Arthur Haworth, Ira Dawes, Homer Biddlecum and others brought the message for the preaching services on Sunday or in the tent at the devotional hours during the week.

The daily mid-day devotional service this year was held at two o'clock. Dr. A. D. Beittel of the Bible Department of Earlham College was in charge. His stimulating and informing messages were much appreciated.

The Department of Literature, Peace and Service offered an unusual program Wednesday night when it brought together the children who had won the Service Committee gold medals. Six contestants were present coming from various sections of the Yearly Meeting Jane Kellar from Monrovia, Martha Fisher from Russiaville, Ethel McKinsey, Amo, Mary Ola Craycraft, Rockville, Margaret Hinshaw, Carmel and Katherine Patelow of Ridge Farm, Ill. The Diamond medal was awarded to Margaret Hinshaw whose church membership is in the Popular Ridge meeting near Carmel, Indiana.

The Department of Religious Education also had awards to confer. Bible schools meeting for the first time the hundred per cent requirements of the committee receive a banner—the Chris-

tian Flag—and on subsequent years a streamer to be added to the banner. Ridgefarm, Bloomingdale, Chicago and West Union were honored this year. Honors were also awarded individuals who met certain requirements in the reading course offered by the committee. Mary Soots, Leslie and Ethel Bond of Amo, Lenora Hobbs and Mary Pickett of Bloomingdale, Esther Littler of Valley Mills and Gertrude M. Reinier of Mooresville received the committee's recognition. Chicago of the city schools and Amo of the small rural schools led in the number of individuals participating and in the number of books read. The reading course has been divided into nine departments for this coming year and is under the care of Lilath Farlow of Kokomo, Indiana.

Reports to the Meeting on Ministry and Oversight showed that five Friends had been recorded ministers during the year. Henry Chace by New London Quarterly Meeting, Paul Reid by Plainfield, J. Grant Johnson by White Lick, Frank Klingensmith and Ella Fancher by West Grove, and Clarence Osher by Pleasant Grove. Three of these were present and under the leadership of the Yearly Meeting Secretary, Richard Newby, a fitting recognition service was held.

The Women's Missionary Union arranged two excellent programs not so open to the general public so only relatively few had the chance to enjoy them. There is no desire on the part of the writer to disparage others but the messages of Emery Rees and Floy Rhode Coleman were of particular interest. Emery Rees told of the venture—his venture it largely was—to reduce the native language of our mission field in Africa to writing. Mrs. Coleman discussed Missionary plans and programs in a very spicy way.

Few matters of greater importance were considered than that of "the state of society." For a full decade there has been an annual decrease in membership in the Yearly Meeting, in fact the high point in membership dates back more than two decades. The meeting on Ministry and Oversight a year ago appointed a committee to study this situation and the findings of this "clinic committee" were reported to the Yearly Meeting, and they were directed to be sent down to the local meetings for reading and we trust serious study. These findings gave every evidence of a sincere and painstaking effort on the part of the committee to discover the causes of existing conditions and to the making of concrete suggestions for their correction. As might be expected there was not a unity of opinion on either the causes or the remedies suggested.

The new features introduced in this or recent years include: A room for



prayer and counsel. To this room in a quiet section of the Yearly Meetinghouse any one could retire for private meditation and prayer, or two or more could use it for spiritual consultation or inquiry. There were many testimonies to its spiritual value. A second feature was the provision made for the care of the children of parents attending the sessions, and those of the community who cared to come in. Erna O. Nixon of Chicago had been secured to direct this work. She was assisted by Frederick Nixon, Mildred Kearns and others. At 10:00 a. m. each day a service was held in the tent. Other programs, including organized play and hand work, were arranged for other hours. Seventy-five children representing twenty meetings participated in these programs. This move on the part of the Yearly Meeting should be heartily commended. When one considers that the vast majority of Christians first accepted Christ as their personal Savior before they passed from their "teen age" and that most of their religious ideals were fixed in early youth the importance of caring for the children not only during the sessions of the Yearly Meeting but at all other times is realized.

Another very important phase of Yearly Meeting Work is the opportunity offered young Friends in their discussion programs. This work is not so recent but has proved its worth as a time when younger Friends can meet together and in their own way discuss their own problems. Emphasis should be placed upon "in their own way discuss their own problems" for there are times when they should do just that without any interference from would-be pilots. They may "rock the boat" a little now and then but they will never become good helmsmen until they have for a while handled the wheel. Belva Newsom gave direction to the discussions this year.

The Yearly Meeting recognizing the economic situation produced by the financial depression and the drought reduced the budget by ten per cent and also limited the number of copies of the minutes to be printed for distribution. This will curtail the physical efforts of the boards and committees but it is hoped that the situation may stimulate greater effort.

The list of appointments and reappointments includes the name of Richard Newby to be General Superintendent of the Yearly Meeting for the coming year.

M. S. K.

### MODERN BOOKS

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## The Christian Life

*A Page Devoted to the Quest  
of Reality and Power in  
Daily Experience*

*Conducted by Ralph H. Boring*

### CO-WORKERS WITH GOD

It is indeed a wonderful privilege which we have of working with God. I sometimes question whether we fully appreciate it, and whether we live up to our part of the contract.

When Jacob covenanted with God to give the tithe of all he possessed to him, it was before the days of Moses and the giving of the law. From somewhere back in the history of the human race the law of the tithe came, and was observed hundreds of years before the father of the Jewish race was born. Clay tablets found in the ruins of ancient cities reveal this fact. We might correctly say that it was co-existent with the then unwritten law regarding one-seventh of the time for which Christianity contends most ardently today. It has been proven beyond question that to observe the latter law results in manifold benefits. Likewise, it has been demonstrated, and testified to, over and over again that those who observe the tithe with respect to their income and possessions are blessed with increasing prosperity, and an enlarged sphere of usefulness.

It is indeed a great privilege that is accorded us by our Heavenly Father, when he offers us this partnership with him in making the world a better and happier place in which to live. Neither we nor he can do the work alone, hence he offers to each one of us an individual share in the greatest enterprise in the universe. We to do our best, and he to do all the rest. He furnishes all the capital, brains, skill and strength by which money and property are acquired. All the gains from the partnership pass through our hands. Is it too much to ask that we return one-tenth to God as the Senior Partner, and the one who provides all the invested capital? Surely not, and reasonably not when again, God grants to us the disposition of it. We should all remember, "Moreover it is required in stewards that he be found faithful." How faithful are we to the trust committed? Are we dealing squarely with God when we withhold the tenth?

Someone has well said, "You can tell the sincerity of a man's interest in anything by the way he puts his money into it."

CHAS. N. FRANKLIN.

Indianapolis, Indiana.

### TWO TYPES OF PERSONS CONSIDERED

Of the two types of religious thinkers to be named, beware of the first. To this class belong those who to all intents and purposes are rank fatalists, except, of course, as regards their own personal salvation. Those "selfishists," which we shall call them, are fond of quoting Scripture to the effect that "there shall be wars" until the end of time. They quote freely also from such passages in the Bible, as "in the days of Noah there was marrying and giving in marriage," and they end up by saying that "everything will continue just as it is!"

These fatalists say the race will become "weaker and wiser." But why should such "thinkers" be so strong on their own salvation and so weak on the salvation of the race? They are sure they will be saved as brands from the burning. Such persons seem not to worry a bit when it might appear to some that America will turn her back upon that great moral experiment—the forbidding of the sale and manufacture of liquor. All along the line you will find the fatalists, living at ease in Zion, and caring not any great deal whether Christ's great command to preach the gospel to every creature is obeyed.

Now the second class, of which I shall speak, is fond of saying that "the nations will learn war no more," and that the battle flags will be furled forever and kept as relics of a barbarous age in a museum established by the parliament of men. The throb of the war drum, to this second division is horrible beyond description. Excepting those who hold that death is only an incident, the noble persons of the second class refuse to have a part in the destructions of war. Opposed to the view that everything will go on as in the time of Noah, modernists, the true modernists, say that "so near is grandeur to our dust," etc., that when duty comes to its destined place the human race will surmount all the difficulties of past generations. These "second thought" persons are troubled and feel real pain when they contemplate a possible return to the open saloon or open dispensary.

The sober-minded second class of thinkers are not so certain of their own salvation or promotion to live in "that upper and better kingdom" unless they may be transformed from the "human nature" the fatalists love to exalt—unless they may have the spirit of him who taught us that it may be our privilege to pray "Our Father." And finally, the "non-fatalists" are worrying and suffering with Christ, lest his gospel be not taken to every creature.

J. E. BLAIR.

Birmingham, Ala.



# OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

## THE PATRIOTISM OF PEACE

Our thirty-three Home Service workers have now ended their summer's work—ended it with the enthusiastic approval of their directors in almost every case. We wish you could see the letters that have been written about these young people—"capable," "enthusiastic," "remarkable," "conscientious," "coming back next year," "we shall be glad of your help again."

We have not before introduced Friends to all these young people who have represented us in extremely varied work, which has called for much patience and tact, as well as enthusiasm.

Up in the Standish-Sebago Lake Regional Parish, five have been serving in a most interesting piece of rural social service work—Mrs. Frances McDonald and Margery McDonald, Elizabeth Barton, Marion and Hazel Emry. Scout work, Daily Vacation Bible School, nature work, home visiting, special club work with children of all ages, Bible classes for old and young—these are only a few of the activities of which they write at delightful length. They are working with the two pastors of the district, Rev. Hilda Ives and Rev. Victor Harnish, and the two Emrys expect to be there through the coming year, continuing the good work.

A large number worked in Settlements in various cities: Dorothy Wolff and Ira Newlin in the Friends Neighborhood Guild, Philadelphia; Emma Sidle, Ann Smith and Elizabeth Waite were in Western Community House of the same city; and Mary Lynch Phipps and Janet Waite in the so-called House of Industry. In Pittsburgh, Priscilla Hunnicutt was serving in the Soho Community House. Rebecca Kabel and Elizabeth King worked in Emerson House, Chicago; Ada Grace Underwood in the Chicago Commons, Rachel Kelsey in the Fellowship House, and Mary Frances Van Dervoort and Dorothy Symons in the Eli Bates House of Chicago. Charlotte Cowles found her field in the Neighborhood House of Kansas City, Mo., and Elsie Shroades in the North East Neighborhood House of Minneapolis.

Some worked in camps connected with city welfare work. For instance, Martha White and Wilma Wilcox had charge of the College Settlement Farm Camp at Willow Grove, Pa., one in charge of the recreation, the other of housekeeping; Mona Danforth and Iris Welborn were at the Y. W. C. A. Camp for girls—

white and colored—at Arcola, Pa. Helen Carrothers worked at the Bowen Country Club, which is the summer camp of the Hull House, Chicago. Alfred T. Conard spent most of his summer in the water at Ocean City, teaching swimming and good citizenship to boys sent by the Germantown Boys' Club.

Two of our workers saw something of the "delinquency problem"—Lois Heistand at Sleighton Farm, Darling, Pa., and Katherine Snyder at the George Jr. Republic of Freeville, N. Y. And finally there were three girls in Indian schools for the summer,—Dorothy Shoemaker at Tomah, Wis., Evelyn Braxton at Pipestone, Minn., and Katherine Moorehead at Genoa, Nebraska.

## WHAT OUR WORKERS DID

The work done by these willing workers varies greatly. In some cases it is as varied as that of Katherine Snyder, who tells us that "every few days the director shifts me to a new job. The only permanent position that I have had so far is taking the girls swimming every afternoon. So far, I have taken charge of the dining-room, substituted for house-mothers on vacation, helped with a minstrel show, supervised and organized games, worked in the office, substituted for the cook and made sixty gallons of lemonade and eight or ten dish-pans of chicken salad for a picnic. On one occasion I pulled one of the little children out of the deep water. I can't complain of dullness."

Frequently the workers have substituted for regular members of the staff who are on vacation, and are in charge of playground, kindergarten, and the like. Or else they are helping along the extra summer work,—Daily Vacation Bible School, taking children on picnics and to the country. Or those who serve at the summer camps are counselors for swimming, nature work, hand work, etc.

They have become acquainted with Sicilians, Lithuanians, Negroes, Hebrews, Italians, Irish, Poles, Hungarians, Indians, Mexicans and other assorted nationalities. And they have learned something of the problems of the poor—which are the problems of all of us—of unemployment, lack of food, indecent living conditions. They have met the race problem face to face and learned that in simple humanity there is no race problem.

In every case they are working among those whose lives are in one way or another despoiled of beauty and love. They

are trying to help them to a "more abundant life," and trying to understand the conditions which are robbing these children and parents of their birthright. But in this effort they are themselves learning and growing. As Ira Newlin says, "I feel like a robber when I think of the amount I am getting out of this summer's work compared with the small contribution I make." While Margery McDonald asks if we realize "what a wonderful growth in real living you make possible for young Friends?"

Every one of these young people who thus serves for the sake of the service alone is helping to build up in our country a new concept of patriotism. They will not be contented while others are underprivileged,

## HENRY VAN ETTEN IS COMING

Henry van Etten, who has for several years given devoted service in our Paris Center, and has at the same time played a most important part in the present movement for the improvement in French prison conditions, is to visit the United States this coming autumn. He and his wife are to sail on the *Tuscania* on September 20th. They expect to spend the first two weeks of their stay in Philadelphia.

Their visit will be a great pleasure to the many Friends who have met them at the Center, and seen something of the work there carried on.

During his recent visit to Switzerland, Henry van Etten spoke on Quakerism to two small groups of deeply interested people at Neuchatel. As one result, it was decided to hold there a monthly Meeting for Worship, after the manner of Friends. Henry van Etten has been invited to return to Switzerland next year, and give addresses in such places as La Chaux de Fonds, Le Locle, Lausanne and Neuchatel. "I am sure there is a real opening in Switzerland among the young Christian Socialists and other circles."

For his visit to the United States, Henry van Etten is preparing several lectures which should be of very great interest, concerning prisons in France and the work for penal reform which he has done so much to forward; Quakerism in France; Franco-Italian Relations; The France of Today; and a couple of religious addresses, "From Catholicism to Quakerism" and "Our Religious Contribution to the World and to France Particularly." He has also in mind a couple of lectures on "Civil Service" and "French Customs and Habits." Henry van Etten speaks perfect English and his talks should be of the greatest interest.

The effects of vigorous endeavor interweave themselves into our characters.



# Friends at Georgian Bay

BY HAROLD E. B. SPEIGHT

A PROFITABLE conference was held by a group of Friends at the invitation of Dr. and Mrs. William P. Firth, Miss Esther Rogers of Toronto, and Wilbur K. Thomas at the island home of the Firths in Georgian Bay, Ontario, July 19-24. Those present were Arthur C. Jackson, Philadelphia; G. Raymond Booth, Toronto; Arthur G. Dorland, London, Ont.; Joseph McCulley, principal of Pickering College, Newmarket, Ont. (a Friends institution); Wilbur K. Thomas and his son Folger, Lansdowne, Pa., and Harold E. B. Speight, Dartmouth College, Hanover, N. H. Chancellor Wallace and Dean Packenham of Toronto and Prof. Robertson of Chicago were guests for some of the discussions.

The group included Friends belonging to various groups, one Friend by conviction, and one man who is not a member of the Society, found the unity of the spirit by emphasizing things held in common, while the thought of all was enriched by a frank exploration of different viewpoints.

Delightful hospitality, health-giving recreation in one of Canada's loveliest regions, among people who succeed in maintaining standards of simplicity, made a most unusual setting for the periods of worship and conference. While the group life was most informal, Wilbur K. Thomas served acceptably as leader and demonstrated the value of guidance and direction on such occasions.

Before the group meetings began the Friends shared in an open air service by the lakeside with a large company of summer residents who gather weekly on William Firth's island on First-day mornings. Professor Robertson of the University of Toronto conducted the simple service and Harold E. B. Speight preached.

## BOTH PLAY AND SERIOUS TALK

Our days were spent in a happy combination of play and serious talk. Play included swimming and boating, and billiards on a table that once belonged to a world's champion. Cruising in the large boat occupied some part of each day. Among the islands along the eastern shore of Georgian Bay there are narrow channels through which only one familiar with the waters can steer his craft safely. Innocent looking water often conceals dangerous shoals. One of our trips was to Christian Island, twenty-five miles away. On this island is an Indian community. Remains of an old stone fort mark the end of a historic chapter in the history of Upper Canada.

Serious talk took two sessions each day, preceded or followed by periods of silent worship. The chief concern was to review the mission of Quakerism, to consider its appeal to and service of non-Friends, and to explore its implications for individual and social conduct.

With the community of central convictions there was diversity of background and of interest, division of opinion and interpretation, so that discussion was animated and illuminating. To one familiar with the problems of other Christian communions there was much in the discussion to show that even the simple organization of the Society of Friends must face questions which agitate the churches. How, for example, can variety of viewpoint and emphasis be made to contribute strength and effectiveness rather than divisiveness and weakness to the whole group? It is clear that this problem, evidenced by the existence of many and varied groups among Friends, admits of solution only so far and so long as the various groups unite in putting first their loyalty to what they have in common. If all alike hold to the central conviction that the individual Christian may experience directly, without the mediation of any institution or any other human being, the guidance and the inspiration which issue from spiritual contact with God, then of course they must all grant to each other the freedom to interpret that experience and its implications. The question which the early Christians had to face, how it was to be determined in any given case whether the individual really had or only claimed to have such an experience, can be solved today only as it was solved then—"by their fruits shall ye know them" . . . "the fruits of the spirit are love, joy, peace."

Another question much on the mind of one in the group concerns the schools and colleges originally founded by Quakers and still controlled by them, but now Quaker institutions only in name. The conclusion reached was that there is a place for institutions controlled by special religious groups only if they render an educational service which other institutions can not or do not render; that there is today a place of great usefulness for schools and colleges which, like Swarthmore College, undertake experimental work of value to the whole cause of education; and also that the principle long emphasized by Friends, that religion is not a compartment of life but a way of life, can be demonstrated in their schools and colleges. The important question is not how and to what extent

such institutions can advance the cause or add to the membership of the Society, but whether their governing boards and administrators are meeting the special needs of our time as the founders, with real sacrifices, met the peculiar needs of their day.

It was felt that "religious education" enthusiasts are in danger of being content to develop a new technique for an old objective, that is, of devising new ways of making Sunday schools serve the churches; what is needed is new goals for both schools and churches, goals formulated in terms of the new needs of our own time. Some schools professing no religious aim are doing more for the spiritual needs of the young than many institutions labeled religious.

## THE PRESENT ECONOMIC ORDER

Among other topics discussed was the profit-basis of industry, but while there was agreement that in many ways the present economic order involves serious violations of human personality and that the Christian should test his own participation in business life by asking whether his profits rest on the exploitation of his fellows, it was not agreed that the system can or should be replaced by another, as yet undefined in practical terms, simply because greed finds opportunities in the present order.

Another, and in this case unanimous, concern of the members of the group was that Friends should possess some better medium for the expression of their convictions and the discussion of the needs of the world than the variety of journals now representing the different divisions of Quakerism. Difficulties in the way are those which every religious body has had to face, but they were not felt to be insuperable. The pamphlets issued by the General Conference (once known as "Hicksite") Friends were commended, as was the work of the Advancement Committee of that group, which last year issued an open letter to "the scientifically minded." This letter, much discussed in the press at the time, was intended to reach certain people not now in sympathy with any church, and there is evidence that it interested many such individuals. It did not attempt to express the essentials of Quakerism as all Quakers might agree in formulating them, but it interpreted the religious appeal of the Society of Friends in terms that modern minds could appreciate.

Whether non-Friends who belong to particular churches should seek, or be given, membership in the Society precipitated an interesting discussion, to which guests who were not Friends made valued contributions. The existence of many in the churches who are sympathetic with special "testimonies" of the Society, such as that against war, was recognized; the increasing tendency to



reduce denominational divisions by making transfers of membership very easy, by making creeds less important, or even quite unimportant, was noted; and the sincere desire of Christians generally for emphasis on essentials was granted. But in two directions the Friends felt that membership in the Society involved testimony against important features of church life. First, sacramentalism can not be supported by Quakers. This does not mean that Quakers cannot consent to the use others make of outward ordinances, but that they feel constrained to proclaim a better way they have found, that of spiritual communion, and they ought not, therefore, in fairness to a church, to accept membership in any body whose practices they know in advance will call forth their dissent and lead to their separation in spirit and purpose from fellow-members. Further, the church is in some quarters very closely bound up, directly or indirectly, with the nationalism which menaces the spread of trust and good-will among the people. Friends naturally join international organizations which in peace-time build on international co-operation and in war-time seek to restore it. Co-operation with fellow-Christians in enterprises uninfluenced by, even directly opposed to, the nationalist temper, is therefore necessarily to be preferred.

After a concluding evening session devoted to worship, chiefly unspoken, preparations for an early departure next day were interrupted by a beautiful display of the aurora borealis, a timely provision for our entertainment that made even more memorable our last hours together.

### CORNERSTONES LAID AT GLENLEIGH

The laying of the cornerstones of the new dormitory of the Swift Boys Home, under the auspices of the Friends Jamaica Mission, took place at "Glenleigh," Highgate, July 22. The meeting opened with the singing of a hymn, "A Youth's Prayer." Psalm 127 was repeated by the boys of the Home, after which Rev. A. A. Jacobs of Port Antonio led in prayer.

The Chairman of the afternoon, the Hon. A. C. Westmoreland, Custos of the Parish, referred to the work of Friends at Highgate, and the way in which the Society has been strengthening its work in St. Mary's Parish and wished them well in the future development of their work.

The Buff Bay Choir then rendered in its usual excellent manner "A Song of Thanksgiving," after which the speaker of the afternoon, George Hicks, B.A., was called upon to address the gathering. He reminded the boys of how fortunate they are to have such a home in such pleasant surroundings, with all its at-

tendant privileges and opportunities. He hoped that they would all use their opportunities to the utmost, and each endeavor to learn a trade, no matter what is to be his future life work.

The following sketch of the history and purpose of the Home was presented by Mr. H. Paul Michener: "The Swift Boys' Home dates its beginning from May, 1919, when Mrs. H. Alma Swift of Buff Bay opened her home to a number of orphan boys. Within a short time there were twenty-five boys receiving the advantage of her training and care. In 1923 the Government recognized the value of the work being done in this institution and sanctioned it as a Government Industrial School. In 1924 the American Friends Board of Missions, realizing the importance of salvaging the child life of the country, accepted this work as a part of their responsibility. Mrs. Swift and her assistants gave the work untiring and devoted service through the years and the Home has been greatly loved and respected both by the boys who have passed through its doors and the many outside friends.

"In 1928 Mrs. Swift's failing health made it imperative that she be relieved of the responsibility of the Home. The Friends Mission desired to carry on and make permanent the work so well begun, so the new Home at Glenleigh was purchased with ten acres of land near Highgate. This purchase was made possible by an annuity gift to the Friends Mission by an interested American Friend. The transfer to the new Swift Boys' Home was accomplished in Jan., 1929.

"The new Home offered many advantages in providing more space to develop in many lines, and it is the purpose of the Home to take advantage of these opportunities as rapidly as possible. In establishing the Home, its object is to give an opportunity to the boys to develop their talents and to give them such Christian training as will enable them to develop into useful and self-supporting citizens of their country. It strives to teach that honest work is not degrading but honorable and that the man who has a trade is best insured against much that is unwanted in life. All elementary school subjects are taught in accordance with the Jamaica School Code and some pupils are prepared for the Pupil Teachers' examinations. Agriculture and manual training are taught and especially emphasized. The most of the light field work is carried on by the school boys and aside from the general gardening each boy has a small plot for his own on which he pays a small rental and is allowed to keep the profit. During the past gardening season a total of 56 shillings worth of vegetables were sold from the individual garden plots and all of the older boys have bank accounts

started. Several benches, tables, blackboards, screens, play field apparatus and fences have been built as manual training projects. Each boy has the opportunity of spending a year as apprentice in the trade of his choice outside of the Home before he reaches the age of 16, which is the age of leaving the Home. At present one boy is serving as auto mechanic's apprentice in Port Maria, and another in the Jamaica Saw Mills in Kingston.

"Since removing to Glenleigh the Home has felt the handicap of insufficient dormitory space, as the land and staff could accommodate a larger number of boys than the sleeping quarters would allow. The Board of Managers have felt justified in laying down a building plan for the year 1930, that would provide adequate sleeping space for a larger number of boys and allow for other needed improvements. An appeal on this basis was made to the Government through the Legislature Council for help in the building plans. In June, 1930 a grant of 200 pounds was allowed the Swift Home to be used on the proposed building, the estimate cost of which is 450 pounds.

"The new building will mean many improvements which have long been desired. It will mean room for a total of at least thirty boys with abundant air space for sleeping; a dining room apart from the school room; an isolation room for sick boys; a guest room which the Home does not have at present; a teacher's room, a matron's room, and a sewing room; a separate dormitory room for the young boys who have their own bedtime hour; and it will mean, we trust, that the members of the Swift Home may find it more possible to live wholesome, happy lives and build such character as God can bless."

After the speaking the company retired to the scene of building activities, where nine stones were laid by the following people: F. N. Isaacs, Esq., N. A. Benn, Esq., J. P. Schliefer, Esq., H. S. Schliefer, Esq., Mrs. H. A. Swift, F. M. Jones, Esq., J. P. Lord, Esq., J. L. Lord, Esq., Miss M. E. White, Robert Amritt, Esq., Cecil Parboosingh, Esq.

Mr. H. S. Schliefer then moved a vote of thanks: to the Custos for so kindly presiding at the afternoon's meeting; to the speakers, who he was sure had helped to make the day a memorable one for the boys; and to the Buff Bay Choir for the additional element of real enjoyment which their services had added to the occasion. The meeting came to a close after the singing of the National anthem.

After the meeting many of the guests partook of refreshments, which were served by some of the Lyndale girls in a booth under the palms near the gate.

H. PAUL MICHENER.



# QUAKERDOM · AT · LARGE

William J. and Flora T. Sayers with their daughter Esther have returned from a vacation trip to Ocean Grove, N. J., and other points east. They had the pleasure of hearing again Gypsy Smith speak to ten thousand people. They visited his mother at Fall River, Mass., and called at Hartford City, Conn., where Esther Sayers will attend the Seminary this fall.

\* \* \* \*

E. Gurney Hill, our Famous Richmond rosarian, recently paid tribute to the father of Gladiolus, A. E. Kunderd of Muncie, Indiana, on his golden anniversary when he was the honored guest at a garden party and gladiolus show given by Otto and Mary Louise Carmichael. Gurney and Eliza L. Hill are visiting her brother for a few weeks in Seattle, Washington.

\* \* \* \*

Fred and Mrs. Winslow and Marjorie Hill Allee, Chicago Friends with twelve of their Woodcraft girls, called at Friends Central Offices when passing through Richmond en route home after a two weeks' trip east through Montreal, the New England States to New York and to Washington, D. C. This is the third year they have made similar trips during the vacation season. They reported a delightful trip, and they were a jolly group.

\* \* \* \*

The Friends at Denair, California were made glad during the month of July by the visit of Harold J. and Wannelta Allee Chance, pastors at Lynn, Mass. On July 20, the church was filled to overflowing with the boyhood playmates and friends of Harold Chance when he gave a stirring message on Christian stewardship and an evening lecture concerning their two years of work as government teachers in the Philippines.

\* \* \* \*

Writing under date of August 20 from Copenhagen, William D. Webb reports a delightful week in the capital of Denmark. He visited the international Folk School at Elsinore and joined a group of English Geographers on trips even into Sweden. One evening he was entertained to dinner here by Dr. Holk of the American University, Beirut, who also showed them about the city. "We love Copenhagen. Will see a famous gymnastic school tomorrow, then go to Odense."

\* \* \* \*

Caroline M. Hill, chairman of Chicago Monthly Meeting Inter-racial Committee has labored indefatigably to provide a playground for a block of seventy-five

colored children between the ages of four and ten with no playground facilities accessible to them. The yard back of the Friends Meetinghouse was made available and Elizabeth Cunningham placed in charge as director and she is assisted by members of the meeting working in a volunteer capacity. Funds were raised for the most part through subscriptions of Chicago Friends to carry on this project.

\* \* \* \*

Jesse A. and Vesta J. Stanfield and their son and daughter of Ivor, Virginia, making an automobile trip to visit relatives and friends in California, passed through Richmond last week. Members of Friends Central Staff and a few others assembled at the home of B. Willis and Juanita Beede to greet them and have luncheon together. Next morning they journeyed to Kansas City westward calling upon friends en route. They plan to return through Oklahoma and Tennessee and visit Friends missions among the Indians and in the Smoky Mountains, desiring to learn more fully the real objective of Friends as they work and worship.

\* \* \* \*

Garfield V. Cox, Professor of Business Economics in Chicago University, whose services as lecturer in his field are increasingly in demand, delivered a series of five public lectures at the Art Institute, Chicago, Ill., on business and investment forecast, during April and May. Earlier in the year he gave ten lectures at the University of Iowa on monetary and banking theory and three lectures at DePauw University, Greencastle, Indiana, on problems of unemployment, economics of Prohibition, and the financial difficulties of Chicago. He has also prepared a revised edition of his book, "An Appraisal of American Business Forecasts." A member of Chicago Monthly Meeting and a former student at Earlham College, he has recently been promoted from an associate to a full professorship in business economics at the University of Chicago.

\* \* \* \*

Henry Van Etten of Paris, France, has planned a two months' visit to the United States of America expecting to arrive about the middle of September. He and his wife during a holiday in

July visited Switzerland and enjoyed some Friendly service. He addressed one invited group on the subject of Quakerism and attended a meeting for worship in the home of Rene Mingard. It was decided to hold a Friends meeting for worship in this home on Saturday evening, once a month, the period for worship to be followed by a social opportunity.

## NEWS OF OUR MEETINGS

Beginning September 1, Mark Boyd, Westfield, Indiana will assume the pastorates of New Burlington and Sabina Meetings in Wilmington Yearly Meeting. He has been serving the New Burlington Meeting, preaching each First-day through July and August, and both he and the meeting are pleased that an arrangement could be made whereby he can continue service. He plans to take work also in Wilmington College leading to a degree next June.

\* \* \* \*

Fowler Quarterly Meeting was held at Lone Star near Hugoton, Kansas, the second week in August with good attendance from all the meetings and a lively interest in the church work. Visiting ministers were the pastor of Haviland Meeting, William S. Kitch, and Willis Craven, and also Frank Davies, pastor at Gate, all having acceptable service whose messages were timely and suited to the need. Elma Albertson, the new Quarterly Meeting Superintendent is putting earnestness and enthusiasm into the work which promises much for the future. Liberal meeting is growing in attendance during the summer, and instead of the usual summer slump the Sunday school steadily grew in numbers until the highest mark was reached for the year. The pastor and his wife will continue their work another year. Friends are glad to have again Albion W. Gibson and his wife from California Yearly Meeting, former residents of Liberal. They are building a nice home close to the church where they expect to retire after a visit with relatives in Ohio.

\* \* \* \*

The membership of the First Friends Church at Marion, Indiana, are happy to announce the dedication of their new parsonage on Sunday, September 14. Appropriate programs have been arranged for both morning and afternoon. At the morning service, Charles E. Hiatt, who served this church as pastor for nine years, will bring the message. Following this service there

## MESSAGES TO FRIENDS

On personal printed stationery, 200 sheets high grade paper and 100 envelopes with name and address up to 4 lines. Be sure to write your name and address clearly. Send \$1 today to Cypress Hill Studio, Dunreith, Indiana. Get a box for a friend.





IMPORTANT CHANGES IN PENN SUPPLIES

Price Cut on The Penn Weekly

Beginning with the Fourth Quarter, the price of THE PENN WEEKLY will be reduced to 15c per quarter, club rate. Boys and girls will enjoy the wholesome stories, puzzles, and other special features. For "Friendly" training, we believe you will find this story paper helpful. If you are not getting THE PENN WEEKLY, why not start now?

New Penn Primary Lesson Leaflets

In line with the most recent improvements in Sunday School publications, the Primary lessons are now published in attractive four-page leaflets, one for each Sunday in the quarter. The picture illustrating the lesson is given on the front page of each leaflet. Price 8c per set per quarter.

FRIENDS PUBLICATION BOARD

101 South Eighth Street

RICHMOND, INDIANA

will be a basket dinner served in the basement of the church. At 2:00 p. m. Dr. J. Raymond Shultz of North Manchester College will bring an address. Special music has been provided for both these services and following the afternoon address there will be a ceremony of keys and the new parsonage will be thrown open for inspection. Open house will be observed from 3:00 to 8:00 p. m. The pastor Frank J. Long and his wife, who have labored among us so earnestly, together with the membership take this opportunity to extend an invitation for this occasion to any former pastors and friends of the church.

\* \* \* \* \*

James and Rebecca Wild, who have given four years to pastoral work at Monkton, Vermont, have resigned to take up service after September first, in Allen's Neck Meeting, Dartmouth, Mass.

TRI-STATE YOUNG FRIENDS CONFERENCE

For some time there has been a growing concern among leaders of mid-western Young Friends, that there would be mutual benefit in a Tri-State gathering of Nebraska, Kansas and Iowa Yearly Meetings. Believing such a concern should be brought to a reality, leaders met and decided to hold their first conference at Emporia, Kansas, during the third week in August.

Representatives in attendance un-

hesitatingly feel that this first attempt at a Tri-State Young Peoples Conference has been a decided success, and holds much for the future. In view of the fact that this was the first effort made by these states in a divisional conference of this nature, attendance was not a goal.

It was gratifying to those present to sense the unity of interest and the sincerity of purpose manifest by all. In a large measure we attribute this to the leaders, for we know that a conference can not possibly rise above its leadership.

Moses T. Mendenhall of Iowa Yearly Meeting was the principal speaker who had charge of the daily expository hour, and gave splendid messages at each evening service.

Discussion in vocation guidance under the direction of Guy Solt of Nebraska Central College, aroused the interest of the group. The question was handled in such a way that it inspired individual decision in finding life's calls. The class discussion in Friends Discipline was indeed enlightening, and helpful to many.

Robert Whitely of Marshalltown, Iowa, led the conference singing and gave

NOTICE TO MINISTERS

Ministers with a minute from another Yearly Meeting who desire entertainment at Indiana Yearly Meeting, should at once notify Robert W. Randle, 1234 Main Street, Richmond, Indiana.—By direction of the Permanent Board of Indiana Yearly Meeting.

several special selections with his cornet. There were other musical numbers, solos, duets, and quartets. A young ladies' quartet from Emporia did some fine work. Clara Mendenhall of Oskaloosa, Iowa, served as pianist in her most excellent capacity. The efficiency of the music leaders was manifested by the response of the conference group. Congregational singing was entered into in a most gratifying manner and created a unifying atmosphere.

The entire group very much appreciated the services rendered by those responsible for the working out of the conference. L. Herbert Reynolds of Cherokee, Oklahoma, made a splendid chairman, displaying his able generalship.

Emporia Friends meeting provided most hospitable entertainment, with a maximum of comfort and a minimum of expense.

PRESS COMMITTEE.

LYNNVILLE NEWS ITEMS

L. Willard Reynolds and his wife enjoyed a week's vacation and visit to his brother, Allen Reynolds at Sawyer, Wisconsin. They also visited a number of Friends meetings en route in that Quarterly Meeting.

The Gleaners, Sunday-school class, with George C. Renaud as teacher, conducted the Sunday morning church service while the pastor was absent. Their subject was "Christian Service." A number of members gave interesting talks,



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while others gave readings and furnished special music.

The Christian Endeavorers conducted a Sunday evening church service and presented the topic "Youth's Needs and Christ's Ability to Meet Them." A C. E. orchestra furnished special music and Eula Gause and Grace Beason sang a duet. While our minister and his wife were vacationing the C. E. members went to Searsboro and conducted a Sunday evening church service.

The Iowa Yearly Meeting Peace and Service Committee, of which Willard Reynolds is chairman, is cooperating with the conservative Friends and are sponsoring a Peace Booth at the Iowa State Fair at Des Moines this year.

The Vacation Bible school exhibit won the Sweepstakes prize ribbon at the Jasper County Fair. The exhibit included an electric map, Junior Peace note book, song chart, posters, picture books and a quilt made by the Junior girls to be sent to an Indian Mission. Mary Gause and Mrs. Millard D. Sparks had charge of the exhibit work from here.

Much interest has been shown in the Junior C. E. work. The Frank Dell Educational slides have been used and W. C. T. U. Temperance slides have been shown. The W. C. T. U. slides were also shown in the Sunday evening church service. As a result of the Junior work a number have joined the church.

The three missionary circles have been very active the past year. The Missionary study book for the coming year is "The Cloud of Witness," The Rhodemia circle the past two months, have been studying the report of the Friends Mission Board. The societies have also made a financial increase over last year's earnings. An interesting social event of the year was when the Mary White missionary society entertained the other two circles at a waffle party.

## BIRTHS

CARR—To Raymond and Mabel S. Carr, New Burlington, Ohio, August 21, 1930, a son, Robert Eugene.

## MARRIAGES

COMFORT-ANDREWS—At the home of the bride's parents, Dr. B. F. and Bertha

H. Andrews, Evanston, Illinois, April 12, 1930, Helen Andrews and Parker S. Comfort, formerly of Tecumseh, Michigan. Milton Hadley of Fairmont, Indiana, minister, assisted by William Henry Matchett. At home, 911 Washington St., Evanston.

MITCHELL-WELLS—At Friends Memorial Church, Berkeley, California, August 28, 1930, Ruth Esther, daughter of Lindley A. and Lucinda E. Wells to Joseph Andrew, son of Paul B. and Inoma Mitchell, and grandson of Andrew F. Mitchell of Whittier, Calif. L. Clarkson Hinshaw, minister. At home to their friends, 345 Alcatraz Ave., Berkeley, Calif., after September 9.

## DEATHS

LANCASTER—In an automobile accident near Turlock, California, August 24, 1930, Wendell C. Lancaster. Born at New Providence, Iowa, August 14, 1905 he later lived with his parents in South Dakota and at Denair, California. His mother, Laura Wood, died in 1920. His father, Virgil J., his sister, Miriam L. Pratt, and his brother, Lester V. all reside near Denair.

NICHOLSON—At the Woman's Hospital, Baltimore, Md., July 30, 1930, Ellen Anna Nicholson, daughter of John and Mary Winslow Nicholson, after an acute illness of several weeks, in her 63rd year. Born at Richmond, Indiana, she went with the family to Baltimore in 1873 where her parents were active and valued members of Baltimore Meeting as long as they lived, and she was also a faithful, loyal member and much interested in the local meeting and the wider field of the Five Years Meeting.

NORRIS—At her home in Effingham, Ontario, July 11, 1930, Lydia Emily Norris, widow of William Norris and daughter of Nehemiah and Mercy Beckett Ward, after an illness of five weeks, aged 84 years. One son, Arthur D. Norris, principal of Cornwall High School, survives.

RICH—At his home near Thorntown, Indiana, August 30, 1930, Joel Townsend Rich, aged 58 years. A lifelong member of Sugarplains Friends Meeting, to which he was always faithful, he was a good neighbor and stood ready to serve

## FOR SALE

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his community. Services were conducted in Friends Church by Chester B. McKean.

## LOCAL MEETING DIRECTORY

### CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

### CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

### DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

### LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

### NEW YORK, NEW YORK

Friends Meeting 144 East 20th Street, New York, extends a hearty invitation to visitors in New York to attend its sessions on Firstday at 11 a. m.

### PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m. September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

## THE NICHOLSON PRESS



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